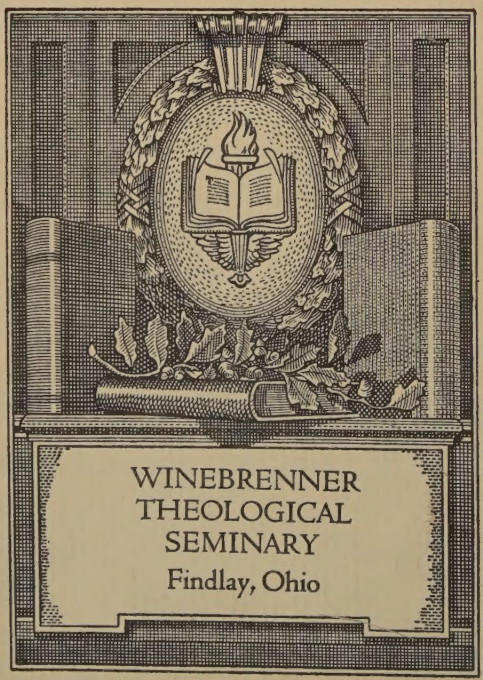

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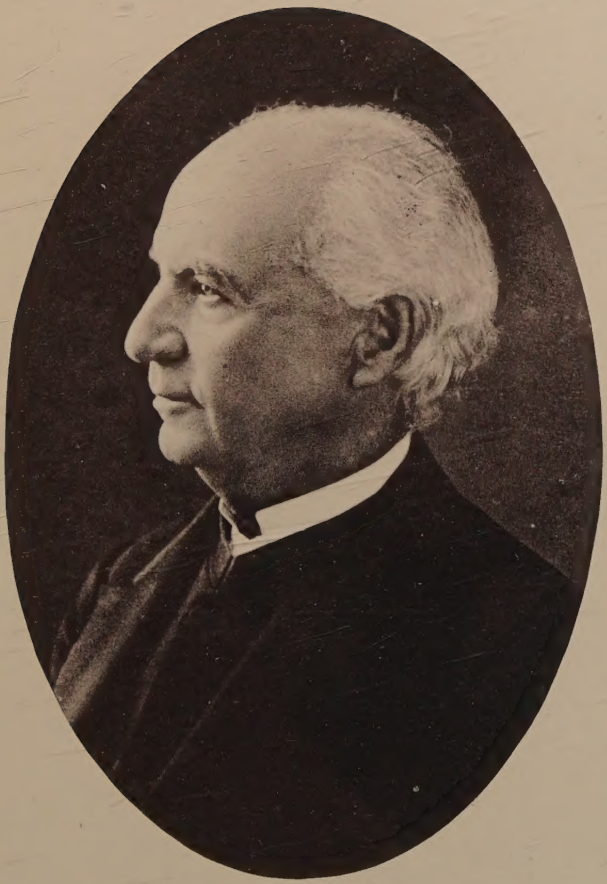

REV. WILLIS LORD, D. D LL. D.

HON. CYRUS H. McCORMICK.

A HISTORY

OF

The McCormick Theological Seminary

OF THE PRESBYTERIAN CHURCH

BY

LE ROY J. HALSEY, D.D., LL.D.,

Professor Emeritus of Church Government and the Sacraments in the Seminary. Author of "Literary Attractions of the Bible," "Living Christianity," "Scotland's Influence on Civilization," "Beauty of Immanuel," etc.

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PREFACE.

The documentary authorities consulted in the preparation of this history are severally referred to in the foot-notes of the volume. They consist chiefly of the annual published Minutes of the General Assembly of the Presbyterian Church; the Record Books of the Faculty, Directors and Trustees of the Seminary, at Hanover, New Albany and Chicago; the public magazines, reviews and newspapers of the period; and occasional pamphlets and addresses by prominent individuals. For the historical facts prior to the year 1859, the author has been largely indebted to three sources in addition to the Record Books; first, to a manuscript volume entitled "Historical Sketch of the Presbyterian Theological Seminary of the Northwest," prepared by Rev. James Wood, D.D., a professor in the Seminary during its earlier periods; second, to Dr. John Finley Crowe's pamphlet, "An Appeal for Hanover College," addressed to the churches of Indiana and published in 1858; and third, to a "Historical Discourse" delivered by Rev. Jonathan Edwards, D.D., LL.D., in Chicago in 1876 at the dedication of the Seminary Chapel, and published that year.

In addition to the material derived from these more public authorities, the author has received, through private correspondence, much valuable information from prominent gentlemen closely associated at different times with the work of the Seminary and cognizant of its affairs. Among those to whom he is thus indebted may be mentioned Rev. Daniel Stewart, D.D., a professor in the institution while it was at New Albany, and Rev. John M. Stevenson, D.D., one of the Board of Directors at the same place; Rev. John M. Worrall, D.D., of New York, one of the early alumni, and Rev. John Crozier, a graduate of the same period and long a member of the Board of Directors at Chicago; Rev. Joshua Phelps, D.D.,

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Charles A. Spring, Esq., and Rev. Ebenezer Erskine, D.D., all directors of the Seminary during the early years at Chicago; Rev. A. Y. Moore, of Hanover, and Rev. Dr. J. B. Garritt, professor in Hanover College; Rev. Dr. Edward P. Whallon, stated clerk of the Synod of Indiana, and Rev. Dr. Charles Elliott, formerly a professor in the Seminary at Chicago; Rev. John M. Faris, long a director and financial agent of the Seminary; Rev. Edward P. Wood, son of Dr. James Wood of the earlier period, and Rev. John H. Thomas, son of Dr. Thomas E. Thomas, also of the earlier period.

Besides making use of these varied sources of information, the writer of this volume, having been for thirty-four years a professor in the institution at Chicago, and during the earlier period a member of the Board of Directors at New Albany, has been enabled in many cases to speak from personal knowledge of the events and changes through which it has passed, and from intimate acquaintance with most of the men who have borne a prominent part in the making of its history.

It has been thought that, in addition to the biographical sketches scattered here and there through the volume, the portraits of some of the men who have helped to make the Seminary would contribute to its interest. As a matter of course, a selection had to be made among both professors, directors and trustees. Some, therefore, will doubtless be missed from the list who would be deemed entitled to an equal place with the others in point of ability, zeal and faithful service to the Seminary.

It is due to the author to state that the preparation of this book was not a self-imposed task on his part, but that on the contrary he entered upon the work at his advanced age with extreme reluctance. That he should undertake it was suggested and urged by warm friends of the Seminary who, having a deep interest in the institution, wished to see its history preserved, and who considered that he, as one who had known that history intimately since an early period, was peculiarly qualified to do the work. So, although considerably past the Scriptural limit of three-score years and ten, he felt that he could not well set aside the urgent appeal of these friends, and

what seemed to him like the voice of Providence, and therefore he began the preparation of this history, which now in his eighty-second year he sends to the press, having revised it down to date. His aim has been to recall in a perspicuous narrative an important period in the history of Christian education, and to preserve for those who come after a living account of the labors and sacrifices of the pioneers in a noble undertaking. To thus gather up the finished record of the Seminary to which he has given so many years of loving service has been to him the crowning satisfaction of a long life, and the book is now sent forth in order that men may not despise the day of small things, out of which has come forth one of the most fully equipped theological seminaries in our land.

LE ROY J. HALSEY.

McCORMICK SEMINARY, CHICAGO,
May 1st, 1893.

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Hon. Cyrus H. McCormick. - - - - - - - - Facing title page.

Rev. John Finley Crowe, D.D. - - - - - - Facing page 1.
Founder of Hanover College.

Rev. John Matthews, D.D. - - - - - - - - Facing page 13.
Professor of Theology; at Hanover from 1830 to 1840; at New Albany from 1840 to 1848.

Rev. James Wood, D.D. - - - - - - - - Facing page 30.
Professor of Biblical Criticism and Oriental Literature; at Hanover from 1839 to 1840; at New Albany from 1840 to 1849. Professor of Ecclesiastical History at New Albany from 1849 to 1851.

Rev. Daniel Stewart, D.D. - - - - - - - Facing page 42.
Professor of Biblical Literature at New Albany from 1849 to 1853.

Rev. Philip Lindsley, D.D. - - - - - - - Facing page 55.
Professor of Biblical Archæology and Church Polity at New Albany from 1850 to 1854.

Rev. Thomas E. Thomas, D.D. - - - - - - Facing page 70.
Professor of Bibliology and Scripture Exegesis at New Albany from 1854 to 1857.

Rev. Nathan L. Rice, D.D. - - - - - - - Facing page 91.
Cyrus H. McCormick Professor of Didactic and Polemic Theology at Chicago from 1859 to 1861.

Rev. Le Roy J. Halsey, D.D., LL.D. - - - - - - Facing page 106.
Professor of Historical and Pastoral Theology and Church Government at Chicago from 1859 to 1881. Emeritus Professor of the Sacraments and Church Government since 1881.

Rev. William M. Scott, D.D. - - - - - - - Facing page 125.
Professor of Biblical Literature and Exegesis at Chicago from 1859 to 1861.

Rev. Willis Lord, D.D., LL.D. - - - - - - Facing page 136.
Professor of Biblical and Ecclesiastical History at Chicago from 1859 to 1867. Cyrus H. McCormick Professor of Didactic and Polemic Theology from 1867 to 1870.

Hon. Lincoln Clark. - - - - - - - - - Facing page 146.
Member of Synodical Board of Directors from 1856 to 1859. Member of Board of Directors at Chicago from 1861 to 1869.

Rev. Charles Elliott, D.D., LL.D. - - - - - Facing page 161.
Professor of Biblical Literature and Exegesis at Chicago from 1863 to 1881.

Rev. Fielding N. Ewing. - - - - - - - Facing page 178.
Member of the Synodical Board of Directors from 1856 to 1859. Member of Board of Directors at Chicago from 1859 to 1880. General Agent of the Seminary in 1863–1864.

Mr. Samuel Howe. - - - - - - - - - Facing page 189.
Member of the Board of Trustees at Chicago from 1857 to 1869. Member of the Board of Directors from 1863 to 1870.

Rev. John Crozier. - - - - - - - - - Facing page 201.
Member of the Board of Directors at Chicago from 1866 to 1891.

Rev. Erasmus D. MacMaster, D.D. - - - - - Facing page 217.
Professor of Theology at New Albany from 1849 to 1857. Cyrus H. McCormick Professor of Didactic and Polemic Theology at Chicago in 1866.

Rev. William M. Blackburn, D.D. - - - - - Facing page 235.
Professor of Biblical and Ecclesiastical History at Chicago from 1868 to 1881.

Hon. Jesse L. Williams. - - - - - - - - Facing page 247.
Member of the Synodical Board of Directors from 1856 to 1859. Member of Board of Directors at Chicago from 1859 to 1886.

Rev. Robert W. Patterson, D.D. - - - - - Facing page 261.
Professor of Christian Evidences and Ethics at Chicago from 1874 to 1881.

Mr. Claudius B. Nelson. - - - - - - - - Facing page 284.
Member of the Board of Directors at Chicago from 1870 to 1884.

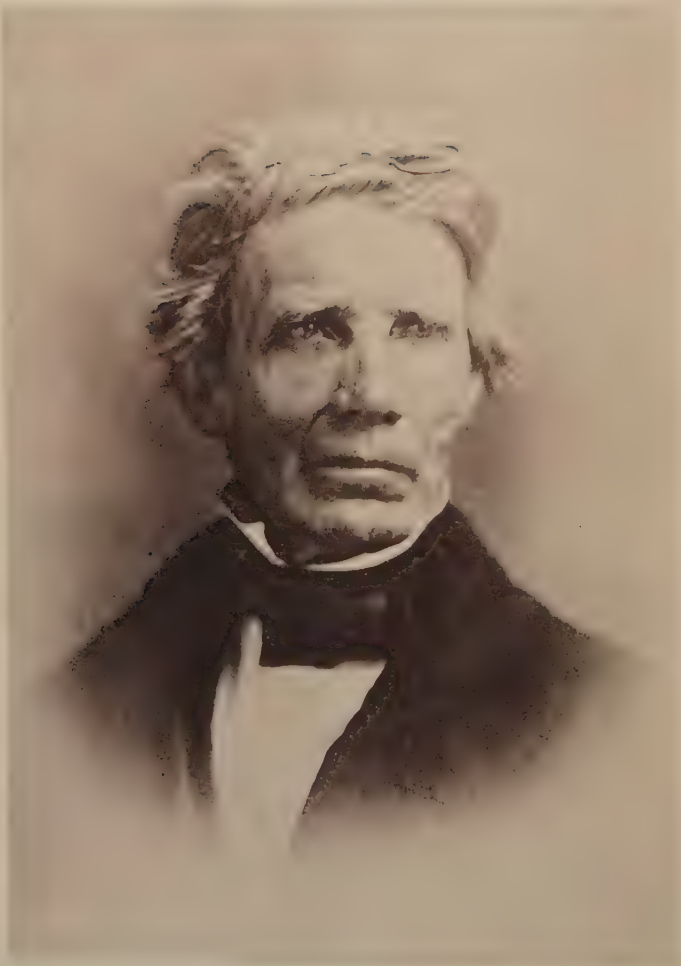
Ewing Hall and Chapel and Library Building. - - Facing page 291.

Rev. Francis L. Patton, D.D., LL.D. - - - - Facing page 298.
Cyrus H. McCormick Professor of Didactic and Polemic Theology at Chicago from 1872 to 1881.

Rev. Josiah Milligan, D.D. - - - - - - - Facing page 308.
Member of the Board of Directors at Chicago from 1868 to 1891. General Agent of the Seminary from 1880 to 1882.

Hon. Samuel M. Moore, LL.D. - - - - - - Facing page 317.
Member of the Board of Directors at Chicago from 1869 to 1885.

Rev. Herrick Johnson, D.D., LL.D. - - - - Facing page 334.
Special Lecturer on Sacred Rhetoric and Pastoral Theology at Chicago from 1881 to 1883. Professor of Sacred Rhetoric and Pastoral Theology since 1883.
Rev. Edward L. Curtis, Ph.D. - - - - - - Facing page 343.
Instructor in Old Testament Literature and Exegesis at Chicago from 1881 to 1884; Associate Professor of the same from 1884 to 1886. Professor of Old Testament Literature and Exegesis from 1886 to 1891.
Rev. Thomas H. Skinner, D.D., LL.D. - - - Facing page 351.
Cyrus H. McCormick Professor of Didactic and Polemic Theology at Chicago from 1881 to 1890. Professor of Divinity from 1890 to 1892.
McCormick Hall. - - - - - - - - - Facing page 359.
Hon. Cyrus H. McCormick. - - - - - - Facing page 368.
Rev. Willis G. Craig, D.D., LL.D. - - - - Facing page 382.
Professor of Biblical and Ecclesiastical History at Chicago from 1882 to 1891. Cyrus H. McCormick Professor of Didactic and Polemic Theology since 1891.
Rev. David C. Marquis, D.D., LL.D. - - - - - Facing page 404.
Professor of New Testament Literature and Exegesis at Chicago since 1883.
Fowler Hall. - - - - - - - - - Facing page 411.
Hon. Roswell B. Mason. - - - - - - - Facing page 419.
Member of Board of Trustees at Chicago from 1857 to 1892. Member of Board of Directors at Chicago from 1878 to 1892.
Rev. John DeWitt, D.D., LL.D. - - - - - Facing page 438.
Professor of Apologetics and Missions at Chicago from 1888 to 1892.
General View of McCormick Seminary. - - - Facing page 450.
Rev. Andrew C. Zenos, D.D. - - - - - - Facing page 459.
Professor of Biblical and Ecclesiastical History at Chicago since 1891.
Rev. Augustus S. Carrier, A.M. - - - - - Facing page 469.
Instructor in Hebrew from 1887 to 1890. Instructor in Biblical Philology from 1890 to 1892. Professor of Hebrew and Cognate Languages since 1892.
Rev. Edwin C. Bissell, D.D. - - - - - - Facing page 478.
Professor of Old Testament Literature and Exegesis since 1892.



REV. JOHN FINLEY CROWE, D. D.

INTRODUCTION.

Institutions have a history, and so have men. And they are often intermingled. A great deal of intense personality goes into institutional life. And the institution often enters largely and potentially into the life of the man. Institutional history with the personality dropped out of it is bare and meagre—a collection of dates, a succession of events, brick and mortar, so many years, so much money, so many graduates. Stamp it now with the individuality of the men that have devoted their lives to it, make it throb with the personal life that has entered into it and given it glory and attractiveness and structural force, and what was mechanical is transformed—the body has a soul, the institutional history is ablaze with the light of intense personality.

Were it not for this personal element the history of any institution would be dull reading. And the McCormick Theological Seminary of the Presbyterian Church would furnish no exception. But something of the best of each of a goodly company of wise and godly men has gone down into the history here recorded, making up a total of heroic sacrifice, of struggle against odds, of large liberality, of consecration, and of patient and conquering endeavor, quite out of the ordinary, giving to some otherwise indifferent dates and facts a mighty significance, and making the record conspicuously unique in the history of theological seminaries.

It must be counted by all friends of theological education a happy thing that this history has been written. But to those familiar with the past of this particular institution it must be counted a specially happy thing that this history has been written by one whose soul has been knit to the soul of it and whose life has been mingled with its life, and whose vital and spiritual force has been spent in its upbuilding far and away

beyond that of any others. It was the good hand of our God upon him that enabled LeRoy Jones Halsey to be the historian of the institution with the life of which for thirty-three years his own has been intermingled, and to the influence of which he has made so important a contribution. This history may well be regarded as the crown and completion of the long and honored work he has given to the Seminary, lending to the history a peculiar charm—and a charm the more gracious because not easily discoverable in the prevailing unobtrusiveness of the author's personality down through the narrative.

Dr. Halsey came to his professorial work in the Seminary from conspicuous and successful pastorates, and to the chair of Applied Theology he therefore brought a rare fitness and adaptation; and he filled it through three decades of years with acknowledged fidelity and efficiency, until he became the patriarch of the institution, honored and beloved by his younger associates. Who so fitted as he to write of the struggles, the storms, the disasters and the heart histories of these years of institutional life? Happy the seminary that has such a historian.

HERRICK JOHNSON.

CHAPTER I.

INTRODUCTORY OUTLINE OF THE HISTORY.

1825–1893.

History of the Seminary under Different Names. Its Several Changes. Its Original Design. True to its Appointed Mission. Identified with Theological Education in the West and Northwest. Its Eventful Career. Its Long Delayed Success. Its Present Assured Position. Its Three Locations. Permanent Home at Chicago. Early Origin in Southern Indiana. Sixty Years Ago. Small Beginnings at Hanover. Connection with Hanover College. Other Incipient Institutions. State of the Country at that Time. Hardy Pioneers. Growth of the Church and Country. Population of the New States. God's Providence Seen in this History. Theological Seminaries at Chicago. Many Laborers in the Work. One Spirit in all the History. List of the Early Instructors. Their Distinguished Record. The Present Faculty. The Alumni of the Institution. Their Useful Work. Special Examples. Dr. Edwards's Eulogium. Two Important Facts. Reasons for this History.

The school of sacred learning at Chicago, formerly designated The Presbyterian Theological Seminary of the Northwest, and now known as The McCormick Theological Seminary of the Presbyterian Church, has a history of wide and diversified interest, as regards both the Church and the country. If we trace it back to the earliest beginnings, it has, in fact, existed at three different locations, and it has borne four distinct designations, derived, at least in part, from the change of location. It was established at first as the theological department of Hanover College, at Hanover, Indiana, and this it was for a period of ten years; but it was commonly called the Indiana Theological Seminary. It was then removed to New Albany, Indiana, where for seventeen years it was conducted under the title of the New Albany Theological Semi-

nary. Then again it was removed and reorganized at Chicago, with the wider designation of The Presbyterian Theological Seminary of the Northwest. Under this third name it continued until 1885–1886, when, by the concurrent action of the Seminary Boards and the General Assembly, the name was changed to The McCormick Theological Seminary of the Presbyterian Church.

But, notwithstanding these changes of name and locality, the school, through all its history, has been substantially one and the same institution. It has been true throughout to its original design and to its appointed mission, of training on the ground an educated ministry for the Presbyterian Church within the bounds of the great Western and Northwestern States and Territories. From its origin it has borne no unimportant part in the public movements which have been inaugurated from time to time, in behalf of collegiate and ministerial education, in the region of country once appropriately styled the Northwest, but now more truly the great Interior. Through its early years it was in fact one of the hardy pioneers, if not indeed the very leader, in the many attempts made at different points to found adequate schools and colleges, and so to train a learned and godly ministry on this broad domain.

Of the fourteen theological schools at present connected with the Northern branch of the Presbyterian Church, most of which have been founded since the opening of the institution whose history it is here proposed to trace, not one has passed through a more eventful career, or exerted a more salutary influence over the great cause of Christian education at the West. Its memorial should not be lost. Its work has run through many years, and at times its progress has been apparently slow. But its aim from the beginning has been steady, and its great success, through God's blessing, is now well assured. It seems eminently fitting that a history so vitally connected with many great public interests, and especially with ministerial education and the essential growth of the Church, should be placed on permanent record by those who, through all its stages, have been fully cognizant of the facts.

Through the liberal and far-sighted beneficence of the man

whose honored name it now bears, together with the co-operation of other generous donors and workers, this school of the prophets has at last been placed on a basis of financial prosperity and of far-reaching usefulness such as it had never attained during its earlier stages. On its beautiful Chicago site, with its massive buildings, its spacious grounds, its large endowments, its working faculty, its growing classes of students, and its whitening harvest fields, it stands to-day before the Church and the country a monument of God's favoring providence, and the rich result of many long years of patient, prayerful toil on the part of His devoted servants. We behold in it what God has wrought, through the agency of many faithful workers, in both the present and the past generation.

The institution had several distinct locations, with not a few ups and downs, vicissitudes and trials, in its earlier career. Chicago is its third chosen locality and permanent home. The whole story cannot be told without going back to the very beginnings of collegiate and theological education in the West. The full history of this seminary dates from the incipient period of 1825–1830, and carries us back to the village of Hanover, situated on the elevated north bank of the Ohio, within the bosom of the Synod and the State of Indiana. In this once secluded corner of the vast outlying field, and as early as the year 1825, those first concerted and prayerful endeavors were made by a little band of hard-working Presbyterian ministers and elders, to build up a Christian college, and with it a department of theological instruction, which ere long culminated in Hanover College and its Theological Seminary. This was the early, auspicious inception of all that has since followed at Hanover, and then at New Albany, and now at Chicago.

We are thus carried back to a time when, in all the new states and territories north of the Ohio River, even including Ohio itself, there had been but little provision made anywhere for that higher classical and collegiate education which was needful for an educated ministry. Some good foundations had indeed been laid in Ohio, in a State University at Athens in 1804; in the Miami University at Oxford in

1817; and in the Western Reserve College at Hudson in 1826. And a little later some openings for schools and colleges were made in other newer states, as at Bloomington, Indiana, in 1824, and at Jacksonville, Illinois, in 1829. In addition to these and other incipient schools, the Western Theological Seminary had been founded by act of the Presbyterian General Assembly in 1825, and opened for instruction in 1829 at Allegheny, Pa. The Lane Theological Seminary at Cincinnati was also founded in 1829, thus giving two theological schools west of the mountains.

But for the broad domain of Indiana itself, and for all the region west and north of it, nothing existed in 1825 that could be called a seminary for the professional training of the ministry, and scarcely any classical academy that could as yet be dignified with the title of college. Only here and there, through the wilderness or across the wide prairies, at distant points, might have been found a few zealous missionaries of the Church, who, combining the work of instruction with that of pastor, had opened rude school-houses on their own premises, and were supplying the great need of education as best they could. It was the day of small things, and yet it was the very turning point in the history of these great states. The population was pouring into them every year at a rate till then unexampled even in the history of our country. Already in 1830 Ohio had a population of 937,000; Indiana, 343,000; Illinois, 157,000; Michigan, 31,000, and Missouri, 140,000.

At such a time, and with such an outlook, how pressing was the demand for seminaries and colleges adequate to instruct the youth of the land, and competent to train an educated and efficient ministry for the Church! We should hold in perpetual honor the zealous, self-denying pioneers of the gospel and of the higher Christian education, who, under such circumstances, had the wisdom and the sagacity and the patriotism to meet the demand of the hour, and with God's blessing to lay the broad foundations of public institutions that were to live and bear fruit long after their own individual work had been accomplished.

The narrative now proposed in these pages, as will be seen,

must cover a period of more than sixty years—a period of exceeding interest in the history and growth of the Church, in the development and prosperity of the country. It will seek to present the successive development and work of McCormick Seminary at its three distinct locations—the first at Hanover, the second at New Albany and the third at Chicago, and to trace its one organic life through all the periods. It will be seen that the wisdom which organized it in 1830 at Hanover, and then transferred and continued it at New Albany in 1840, was not more conspicuous than the wisdom which in 1859 removed it from the banks of the Ohio to the shore of Lake Michigan, and fixed its final home in the city of Chicago. It is easy now to see the hand of God in all its history, and to discern goodness and mercy running through all its reversals and all its removals. The wisdom of the choice which made Chicago its final location has been amply corroborated by the fact that four other great Protestant denominations—Congregational, Methodist, Baptist and Episcopal—have also established similar institutions in or near this city. Chicago, one of the youngest of the great cities of our country, now presents the significant spectacle of five fully equipped theological schools, with an aggregate of some thirty or forty professors, and between six and seven hundred young men studying for the gospel ministry.

But, although our own Seminary has passed through so many stages of progress, and although its several locations have been so wide asunder, its organic life has always been the same. The great impulse which at first called it into being, namely, the purpose to train a learned and godly ministry for the Church, has never been lost or impaired. The field, indeed—the ever-growing and widening Northwest—has remained the same through all changes of location. The workers, it is true, have been many, through all its years of varied and unequal advancement; but they have always been animated by one and the same spirit, the spirit of Christ. They have had one common purpose; they have built on one broad foundation, and without exception they have been earnest, faithful, godly, true-hearted men. And God has greatly

blessed their labors. The successive classes of alumni who have gone forth from the three different locations to preach the gospel of the grace of God in our own land and on distant heathen shores, though they have been trained under different teachers, have all possessed one spirit; and they cannot fail to feel a common interest in these records of an institution so associated with their early studies, their unceasing prayers and their life-long ministerial labors.

This school of sacred learning stands to-day where it stood at the beginning, and where it has always stood, through every change of place, on the broad basis of evangelical truth as revealed in the inspired Word of God, as indicated by the great Protestant Reformation of the sixteenth century, and as formulated in the time-honored Presbyterian standards of doctrine and order at Westminster. On this solid rock of divine truth the Theological Seminary of the Northwest was first founded. On this foundation it has been conducted through all its changes, at all its locations, by all its teachers. The fundamental and distinctive principles of Protestantism, of Evangelism, of Presbyterianism, of Calvinism, of theoretic and of living Christianity, have been held, taught and defended. They have been preached and propagated by every one of its professors, from the beginning until now.

In this particular no seminary in the world has a more distinguished record, and a more pronounced position. On the roll of its venerated professors in the past, some of them still living, but most of them ascended to their reward, stand the names of Drs. John Matthews, Erasmus D. MacMaster, James Wood, John W. Cunningham, Philip Lindsley, George B. Bishop, Thomas E. Thomas, Lewis W. Green, Nathan L. Rice, William M. Scott, Daniel Stewart, Willis Lord, Charles Elliott, William M. Blackburn, Robert W. Patterson, Francis L. Patton, Thomas H. Skinner, John De Witt, Edward L. Curtis. They have all been men of God. They have left a goodly record in the annals of the institution and in the hearts of their pupils. In their high and sacred function of expounders of God's Word, they have uttered no uncertain voice, they have borne no vacillating or divided testimony.

To this distinguished list may now be added, as having the same spirit and entitled to equal honor, the names of the existing faculty of instruction, men who possess the entire confidence of the Church, and the love and admiration of their pupils. The writer, to whose lot it has fallen to compile these annals of the Seminary, would not refer to himself except to say that he has, in God's good providence, enjoyed the privilege of being associated as a colleague and co-laborer with each of these groups of eminent teachers, alike of the earlier and the later period. As a member of the Board of Directors while the institution continued at New Albany, he had a personal acquaintance with most of the professors at that place, and from the time he was made one of its professors by the election of the General Assembly of 1859, and the inauguration at Chicago, down to the present hour, he has been intimately associated in work with almost every man who has ever taught within its walls. He has, in fact, for a year or more at a time, himself given instruction in every one of its chairs, save those of History and Apologetics. He has thus stood, and by God's favoring providence still stands, as a connecting link between the successive faculties of the institution through all the periods of this history. Knowing the past so well, and the spirit of the men who have made the Seminary what it was and is, it gives him pleasure to bear witness to the character and ability of the present faculty, as teachers worthy to stand among the very foremost of that consecrated band who have preceded them.

The institution, though founded and sustained by the Presbyterian Church, has ever delighted to throw wide its portals to the young men of all evangelical churches who may wish to study for the ministry, and are willing to receive the instruction given to students of our own church. The instructors are all thorough Presbyterians, but they are not bigots or partisans. They are of the great household of faith, and rejoice in the common salvation of the cross of Christ. They have ever sought to live in loving sympathy and fellowship with all true Christians throughout the world. They have always stood opposed to the dogmas of Romanism

and ritualism on the one hand, and to the specious encroachments of rationalism and infidelity on the other.

Of the widely scattered alumni of the Seminary, by far the larger portion have been called to exercise their ministry, as evangelists or pastors, in the vast territory of the Western or Northwestern States. From the beginning at Hanover, and at New Albany, and now for nearly a third of a century of development at Chicago, they have gone to supply the destitute settlements, and the newly organized churches of this broad land on the long line of its growth. They have advanced with the advancing tide of our population. They have known how to bear the heat and burden of the day. They have toiled and preached and prayed, and endured hardness as good soldiers of Jesus Christ. They have done their full share in laying the foundations of churches and schools and colleges in every new state and territory from Ohio to the Pacific Ocean. Nor have they labored in vain. The growth of the Church, the growth of the state, is everywhere part and parcel of their work. No class of men in this land has been more faithful at the post of duty; no class of laborers, according to their several ability, has accomplished a more important work. From the beginning the Seminary has been accomplishing its blessed mission of preaching the gospel, teaching the young, and saving the perishing through the agency of its successive bands of disciplined, consecrated alumni.

Some of them too, as they could be spared from this pioneer work of the evangelistic field, have from time to time been called in from their distant outposts to occupy pulpits of influence and responsibility in the large cities. On the list of the early students are found the names of some who have stood as pastors in the high places of our Zion, and made the pulpit a throne of power. Among the Chicago graduates is one * who filled the office of Moderator of the General Assembly, at Philadelphia, in the centennial year of the Presbyterian Church in the United States. Another of the same alumni,† having been a successful pastor in three prominent cities, was

* Rev. Charles L. Thompson, D.D., LL.D., of New York City.
† Rev. David C. Marquis, D.D., LL.D., of Chicago.

then called, in the prime of life, to an important professorial chair in this his Alma Mater. Among the Chicago alumni is another* whose whole ministerial life has been spent as an evangelist among the churches of several of the Southern States, where his preaching has been blessed of God to the conversion of uncounted numbers.

In this connection should also be mentioned another gifted evangelist, of the New Albany alumni, Rev. Dr. James W. Hoyte, of Nashville, Tenn., whose ministry belongs to the Southern Presbyterian Church, and whose active service, until his death, was greatly blessed of God in revivals of religion through the Southern and Western States. On the roll of the New Albany students is the name of an alumnus, Rev. Jonathan Edwards, D.D., LL.D., who filled more than one important pastorate in city churches, was called to the presidency of Washington and Jefferson College, Pa., and also of Hanover College, Ind.; was afterwards called to the professorship of Systematic Theology in the Danville Theological Seminary, and for some years, while pastor of one of the Illinois churches, was an active director in this seminary at Chicago.

It is worthy of remark that the earliest foreign missionary educated in this seminary was a colored man, Rev. James M. Priest, of Liberia, Africa. His name stands among the alumni at New Albany, where he entered in 1840; and after studying three years, he was graduated and ordained, and after marriage was sent by the Presbyterian Foreign Board in 1843 to Liberia. Here he spent his life in useful labors, and died within the last few years.

Among the earlier alumni is still another,† who, under the strong missionary call, offered himself to the Board of Foreign Missions, to "go far hence to the Gentiles," and has spent a most useful and honored life in China. Besides the one already named, Mr. Priest, of Liberia, three others of our graduates went to the Dark Continent, to join Dr. Bushnell on the Gaboon River. Of the early alumni, some went to China, some to Japan, one to Siam, followed by others of more recent

*Rev. C. M. Howard, of Virginia.
†Rev. William A. P. Martin, D.D., LL.D., Peking, China.

time, some to the American Indians, and some to South America, Mexico and Guatemala. Of more recent alumni, the Seminary now has a goodly representation in the missionary field, and the number of such is constantly increasing. It was natural that the urgent call from the wide-spread home field should be responded to first by the young men in this Seminary of the Northwest. Hence there were few foreign missionaries from the earlier classes. Of late years the students have been catching more and more of the foreign missionary spirit. The work is one and the field is one. But the field is the world. And this school of the prophets, led by God's Spirit, is taking its place as one of the missionary seminaries of our Church.

When we take this retrospect of the Seminary's history, and call to remembrance the noble work of its scattered alumni, with the diversified gifts and endowments of its long line of consecrated teachers, we can well appreciate the eloquent words of Dr. Edwards, when, at the dedication of the chapel and library building in 1876, he stood in the presence of professors, directors, trustees, and other supporters of the institution, and said:*

"These are our antecedents. These men are our predecessors. By these has our Seminary taken shape and taken root as a training school for the gospel ministry. It is with great satisfaction that we take this survey of the past. I congratulate this Board of Directors in that they succeed to the oversight of an institution thus founded in prayer, in faith and in holy zeal. I congratulate these professors that the chairs they fill are radiant with mild glories from the past, as well as with the luster of their own gifts.

"Most of all, I rejoice that during all these years, and by the hands of all these men, this Seminary has been unswerving in its loyalty to the Calvinistic scheme of faith and order. Grand scheme! Noblest endeavor of human thought! Amplest revelation of God! Largest illustration of 'Glory to God in the highest; peace on earth, good will toward men!' No logic so thorough as that which develops it! No phi-

* Addresses at the Dedication of the Seminary Chapel, 1876.

losophy so profound, so practical, and admitting of so many useful applications as that which is in it, and is deducible from it.

"Its theology reveals a glorious Being, whose august personal character adorns the excellent greatness of His high office; so that His people, in their knowledge of Him, are willing in the day of His power; and of all that is high in His Word, and of all that is mysterious or seemingly severe in His administration, they say, 'It is the Lord: let Him do what seemeth to Him good.' Its view of man takes in all the facts of his condition, with all the principles of his constitution. Its way of salvation is redolent of atonement, as well as radiant with the Saviour's example and endeared by the Saviour's sympathy. Strength and beauty are in its sanctuary, the strength of a gracious sovereignty, the beauty of a perfect righteousness."

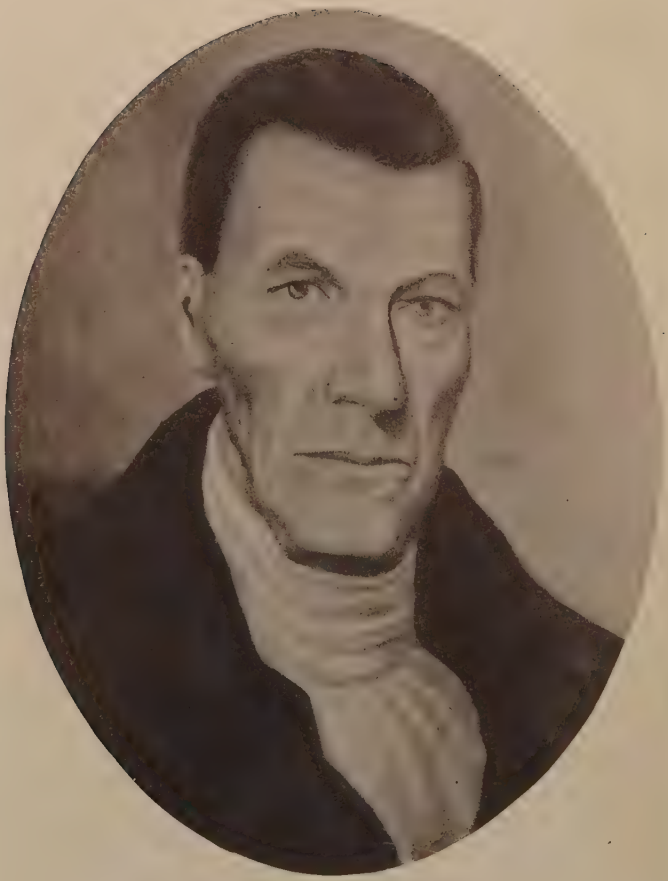
Two important facts are brought to view in this survey of the past, which are sufficient of themselves, in the writer's judgment, to justify the writing of such a history. The one is that the history of this Seminary, from first to last, is in a large measure the history of theological education in the Northwestern States, and thereby, as intimately connected with it, the very history of the Presbyterian Church itself. Education for the gospel ministry, and to that end schools, colleges and a theological institute competent to give such education on its own field and within its own borders—this has been the seed thought, with which the movement first began at Hanover sixty year ago, and this primal germ has but grown with the growth of our Seminary through all its years, until it has now taken possession of our whole Church as constituting one of the great essential conditions of all true vitality and all successful progress.

On this line of high endeavor to found their own colleges, and build their own seminary, our Western and Northwestern churches spent their earliest, their best and their unceasing energies. And though for a long time baffled and disappointed, they have not spent their strength in vain. The churches themselves have been trained and developed under the high

endeavor. The whole Church has everywhere been benefited more and more by the expenditure, and by the sacrifices which, on this line, it has been called to make. What the Presbyterian Church has done on this broad domain of the Northwest—done for Christ and the souls of men, for education and the best interests of the country—cannot be adequately recorded without bringing into view the long-continued and oft-repeated and at last successful efforts it has made to establish and maintain a seminary of sacred learning worthy of the Church, and adequate to the training of her ministry.

The other important fact is that the result accomplished in the permanent establishment of the institution whose history is traced in these pages, vindicates the wisdom of the movement *ab initio*, and through all its stages. The struggle has indeed been long, the work difficult, and the laborers many. But the one great endeavor, to which all the laborers contributed their part, has been carried forward from year to year, to its complete culmination in the present nobly endowed and admirably appointed Seminary. It stands to-day the fitting representative of all the labors and all the laborers of its past history. It is the resultant of all the forces which under God have contributed in any way to make it what it is — an honor to the Church, and a source of blessing to the country and to the world.

The abiding purpose and aim of the compiler of this history, throughout, has been to do full and equal justice to all the good and faithful men — instructors, directors, trustees and donors — who at each stage of its progress have borne their part in the work and administration of the Seminary. They may at times have differed among themselves as to means and measures. But they all did good service in the cause. They all concurred in the one united effort of building up the Seminary. Some of them have ceased from their earthly labors. But their work remains. And their names are held in honored memorial for their work's sake, and for the Master's sake, whom they all served. Most of them the writer knew personally, and he has thought it an honor to have them on his list of cherished friends.



REV. JOHN MATTHEWS, D. D.

CHAPTER II.

ORGANIZATION AND GROWTH AT HANOVER.

1825–1839.

Beginnings at Hanover. College and Seminary Together. Dr. Edwards's Description. Rev. John Finley Crowe. His Appeal to the Churches. Salem Presbytery. The Little Grammar School. Revival in the Church at Hanover. Dr. Crowe, Pastor and Teacher. The Academy Chartered. Adopted by the Synod of Indiana. Theological Department. Dr. John Matthews Elected. Hanover College. Dr. James Blythe Elected. Dr. James Wood Elected. Inauguration of Dr. Matthews. Other Professors Elected. Their Character and Attainments. Portraiture of Dr. Matthews. His Eminent Ability. Satisfactory Progress of the Institution. The Location at Hanover. A Better Location Contemplated. Why Separate from the College. Fundamental Idea of the American College. Importance of Hanover College. First Decade of Growth. Service Rendered by it to the Church. Its Subsequent Progress. Its Successive Presidents. Its Alumni. Its Liberal Donors. Tribute to Dr. Crowe and Others. The Directors of the Seminary. First Meeting of their Board. Its Presidents. Character of its Members. Work of the Seminary and College. Their Mutual Relation.

The beginnings of Hanover College and of the Indiana Theological Seminary were, from the first, so closely interwoven that they can never be dissociated. The faithful praying men of Salem Presbytery, who conceived and carried forward the one for the sake of the Church and the glory of God, did no less for the other. The double scheme of college and seminary, that is, of classical culture and ministerial training, to meet the wants of the expanding West, grew to maturity in the same earnest minds, between the years 1825 and 1830. Their ideal first took practical shape in a "grammar school," which was taught by the Rev. John Finley Crowe, pastor of the Presbyterian church at Hanover, and a few years later was

incorporated by the state legislature with the title of the Hanover Academy.

It was a small beginning, but it was a beginning that had the germ of life. It was the planting of a tree that should live and bear abundant fruit for the ages to come. In an address, delivered at the dedication of the chapel and library building at Chicago in 1876, Dr. Jonathan Edwards, one of the early alumni of the institution, has given a graphic picture of the country and of the work of the pioneer missionaries in Southern Indiana about the time these incipient efforts were made.

"In the first quarter of the present century," says Dr. Edwards, "Southern Indiana, although the most populous part of the state, was missionary ground, such as is Colorado or Wyoming to-day. The work was full of difficulties. The forests were heavy. The farms were small. The soil, except along the streams, being a tough clay, yielded but grudgingly to the toil of the husbandman. The streams, in all the White Water, the Great Miami, the Muscatatuck and the Wabash regions, were greatly given to freshets and floods. The pioneer missionaries found special discouragements in their work. The population was sparse, largely uncultured, and irreligious. The climate was damp and malarious. The journeyings, the exposures, and the various discomforts soon wore them out, and they either returned to the more favored regions of the East or they died upon the field. I recall the names of several who thus succumbed to their hardships within a few years, and in the same general region; one of whom was the lamented Thomas Searle, pastor of the church at Madison, and supply of the church at Hanover. But there were two who did not die, nor give out, nor give up; two who continued indefatigable in labors, which extended over eight or ten large counties, and whose constitutional vigor and pious zeal sustained them in these labors. These were John Finley Crowe and John M. Dickey."

Dr. Crowe, who became the principal actor in the movement for a seminary and college in Southern Indiana, has left on record an account of its origin. He was a native of Greene

County, Tennessee, and was born in 1787. He pursued his literary studies at Transylvania University, at Lexington, Ky., and his theological studies at Princeton Seminary, N. J.; from which he was graduated after three years, with its first class of students, in 1815. After filling the double office of pastor and teacher in several of the churches of Shelby County, Kentucky, he received a call from Hanover church, Indiana, to which he removed in 1823. Here, again, he soon combined the two offices of pastor and teacher.

The Presbytery of Salem, to which he and his church belonged, at that time consisted of only nine ministers, and embraced almost the entire State of Indiana and a large part of the State of Illinois. In an "Appeal to the Churches of the Synod of Indiana in behalf of Hanover College," which Dr. Crowe published in 1858, he gives the following history of the manner in which these early educational movements began at Hanover:

"The Presbytery of Salem, at their fall session of 1825, appointed a committee to devise a plan for a Presbyterial Academy, and to fix a place for its location. A variety of considerations led to the selection of Hanover as the place, and the manual labor system as the plan. The report of the committee, at a subsequent meeting of presbytery, was adopted, and a committee appointed to employ a teacher. The committee having failed to secure a competent teacher, the presbytery urged the pastor of Hanover church (Dr. Crowe was himself the pastor) to organize the school, and take charge of it until a teacher could be procured. This he consented to do, and on the 1st of January, 1827, he opened a grammar school on his own premises, consisting of six boys, not one of whom was pious, though all were sons of the Church. And this little grammar school, solemnly dedicated to Almighty God as a nursery for the ministry, was the nucleus both of Hanover College and Indiana Theological Seminary. In the following autumn Hanover church was favored with a precious season of revival. Forty-six were, on examination, admitted to the communion, and among them eight of the fourteen students then in the academy. This display of divine

mercy excited such an interest in the surrounding churches that the number of students in the academy was considerably increased."

Dr. Edwards, in the address already referred to, relates some of the circumstances attending the opening of the school. They well illustrate the narrow resources of the time and the energetic spirit of the man on whom the chief burden fell. "After a year or more lost in the vain endeavor to secure a suitable teacher, Mr. Crowe (not Doctor as yet), then residing in the village of Hanover, was urged to take charge of the enterprise, which he did. Near his dwelling stood a log building, the loom-house, the value and various uses of which are well known in pioneer life, whose domestic economy includes the raising of the raw material, the spinning, the weaving, the coloring, and the making up of the clothing, the bedding and the carpeting. This building, much to the inconvenience of the family, was despoiled and emptied of its cumbrous furniture, and on the first day of January, 1827, was opened as a classical academy *ad majorem Dei gloriam*."

From this time forward, through many years, the man who was, under God, its principal projector and founder, gave to it his best thoughts, his most arduous labors, his most earnest and unceasing prayers. "At one time," says Dr. Edwards, "he divided his farm, and gave one-half to what was as yet a mere grammar school. At all times he gave it his undivided heart. He lived to see his fondest projects more than realized, though possibly not as he had designed, and both a college and a theological seminary attest to-day his foresight and his holy zeal. His portrait ought to grace some one of our halls, and his story ought to be printed for the good of American young men. There have been more profound scholars; there have been more brilliant popular preachers; there have been few kinder, more courteous gentlemen; few more consistent Christians; and when he deceased (1860) the world lost a good, benevolent, patient, peace-loving man."

"In the year 1826," as we learn from Dr. Crowe's "Appeal," already cited, "three new presbyteries had been, by a resolution of the Synod of Kentucky, taken from the Salem Presby-

tery, namely, Madison on the east, Indianapolis on the north, and Wabash on the west; and in the following year the Synod of Indiana had been organized. The Madison Presbytery, within whose bounds the academy was located, applied to the legislature for a charter. The result was an act of that body, passed December 30th, 1828, to incorporate Hanover Academy. The projectors of the institution had from the first indulged the hope that it would, with the blessing of God, grow into a college, having attached to it a theological seminary. Moreover, they confidently expected that the Synod of Indiana would adopt it as their synodical school. Hence a clause was inserted in the charter, giving to the trustees the privilege of placing their institution under the control of any body of learned men whom they might select. The flourishing condition of the institution, and its number of pious students, led the presbytery, at their fall meeting of 1829, to suppose that the time had come to propose the transfer to the synod, giving up the right of supervision and control to that body, provided they would establish a theological seminary in connection with the academy. A committee was accordingly appointed to negotiate the transfer.

"The Synod of Indiana at that time, October, 1829, embraced the States of Indiana, Illinois and Missouri, and it met in Bond County, Illinois. In due time the committee of Madison Presbytery presented their overture on the subject of a transfer of the institution. The result is found in the following resolution of the synod, unanimously adopted: 'Resolved, that this synod adopt Hanover Academy as a synodical school, provided the trustees of the same will permit the synod to establish a theological department and appoint the theological professors.'

"The condition having been agreed to, the synod proceeded to elect a professor, and the Rev. John Matthews, D.D., of Shepherdstown, Virginia, was unanimously elected. Agents were appointed to solicit funds for his support. The institution was accepted, with all its original 'ends, aims and features,' and with the distinct purpose of making it a college, with a theological department. Dr. Matthews, after a visit to

the place, accepted his appointment, and in the spring of 1830 moved his family to Hanover, and at once identified himself with the institution, consecrating his whole time and his admirable talents to its interests. In 1833 an amendment to the Act of Incorporation was obtained from the legislature, changing the name from Hanover Academy to Hanover College.

"In the meantime an active agency had been employed, both in the East and in the West, in collecting funds, and necessary buildings had been erected for the accommodation of the institution and its theological professor. The Rev. James Blythe, D.D., of Lexington, Kentucky, had also been secured as president of the college. So remarkable was its success that the catalogue of 1835 records the names of two hundred and thirty students, some ten or twelve of whom were in the theological department."

The foregoing statements from Dr. Crowe's "Appeal" are here given on the authority of the Rev. James Wood, D.D., a former professor in the institution, who, in accordance with a resolution of the Board of Directors at its annual meeting in 1875, at Chicago, prepared a historical sketch of the Seminary, from its beginning. This sketch, making a small manuscript volume, is now in the library of the Seminary.*

From the preceding narrative it appears that, when the Synod of Indiana received the institution under its care, and appointed its first theological professor, in the person of Dr. Matthews, the boundaries of the synod embraced the three States of Indiana, Illinois and Missouri, and that the synod met that year in the State of Illinois, within the bounds of which the Seminary is now located. How singularly was its permanent future home and wider field of usefulness thus foreshadowed. "In all the other Northwestern States, not including Ohio," says Dr. Wood, "there was at that time only a single presbytery, composed of six ministers and as many churches — namely, the Presbytery of Detroit under the care of the Synod of the Western Reserve."

Dr. Matthews was inducted into office as professor of theol-

* Historical Sketch of the Seminary. By Rev. James Wood, D.D.

ogy in June, 1831. The actual opening of the theological department must, however, be dated from the spring of 1830, when Dr. Matthews arrived on the ground and began his work with two students, whose names are given on the roll of 1831, viz.: Robert H. Bishop, Jr., of Oxford, Ohio, and Robert C. Caldwell, of Pensacola, Florida. From that time the instruction was carried forward with increasing success, by Dr. Matthews and other teachers, until 1840, at which time the department was removed to New Albany.

His first assistant was Rev. John W. Cunningham, who was teacher of Biblical and Oriental Literature from 1830 to 1833, and professor of the same from 1833 to 1834. He was the first to fill the chair of Sacred Literature, and, as we learn from Dr. Edwards, he spent a whole year in Andover Seminary, after his appointment, in special preparation for his work. In a few years, however, he retired, seeking the more congenial work of the pastorate, in which he continued until his death. In 1834 he was succeeded by Rev. George Bishop, who filled the chair in a most acceptable manner till 1837, when he was removed by death. "Professor Bishop," says Dr. Edwards, "came to his chair from an important pastorate, with a high reputation for diligent and successful study, but his constitution was already impaired by unsparing study. He was a fine scholar, an admirable teacher, and withal, a fearless, pungent preacher. He died early in office and young in years, but was greatly deplored in his premature decay."

In 1836 Rev. Oswald Hunter was made assistant teacher of Ecclesiastical History and Church Government, but does not seem to have held the position long. In 1838 Rev. Lewis W. Green, D.D., was elected to the chair of Ecclesiastical History by the Synod of Kentucky, which had by that time been associated in the control of the Seminary. After a few months' service, however, he resigned the position. He afterwards filled many important and useful positions in other states, and became widely known as a theological professor and a college president. He was a man of learning and ability, and in all the posts he held was recognized as a thorough and accomplished educator and preacher.

Dr. Green filled the chair of Oriental Literature and Biblical Criticism in the Western Theological Seminary at Allegheny, Pa., for about seven years. He was elected president of Hampden Sidney College, Virginia, which position he held about eight years. He was then called to the presidency of Transylvania University at Lexington, Ky., and a few years later to that of Centre College, at Danville. After five years of successful labor at Danville, in the double position of president of the college and pastor of one of the Danville churches, he died in 1863, in his native state, Kentucky, in the sixty-eighth year of his age.*

In September, 1839, Rev. James Wood, D.D., was inducted into office in the chair of Biblical Criticism and Oriental Literature, which had become vacant on the decease of Professor Bishop. From that time on through many years Dr. Wood was one of the most active and useful men in the career of the institution. As professor, he was called to fill more than one chair in the instruction of the students. He possessed a rare tact in the administration of affairs, and in his personal intercourse with men. In the financial success of the Seminary he became the most important factor, especially after its removal to New Albany. "He was," says Dr. Edwards, "more than professor. He was an unwearied and successful soliciting agent. He was the careful superintendent of the Seminary's property. He kept the refectory. He gave, or got assistance for every indigent or troubled student. He was a fair scholar, but was a better theologian and preacher than exegete. He had, too, that kindly tact, that Christian art of 'putting things,' which enabled him to bear his part in a heated controversy with calmness, with firmness, and without bitterness." Later in life he became president of Hanover College, and was once moderator of the General Assembly.

The whole number of theological students in the institution during this early period at Hanover was forty-six, including many whose names became widely known to the Church as successful ministers of the Word and faithful pastors. Some of them still survive, while others have fallen asleep in Jesus.

*Memoir of Rev. L. W. Green, D.D., by Prof. L. J. Halsey. Scribner & Co., 1871.

In the largest of the early classes, that of 1834, stands the name of the veteran editor of the "Herald and Presbyter," Dr. Joseph G. Monfort, of Cincinnati, Ohio, who still lives to do good service for the Church.

In the opening, formative period, the chief labor of instruction fell upon the professor of theology, Dr. Matthews. But he was in the full maturity of his thorough scholarship and his versatile powers, and was well able to bear it. During a part of this period, for about two years, he acted as president of the college, and often filled vacancies in the instruction of its classes. His devotion to the interests of the institution was most untiring and exemplary. Dr. Matthews was a native of North Carolina, where he was educated. He was born in 1772, and licensed to preach in 1801, being then in his thirtieth year. He had occupied several pastoral charges in Virginia, before taking this professorship at Hanover at the age of fifty-eight. Here he had no regular charge as a pastor, but most of his Sabbaths were employed in preaching in the surrounding country. Though overtures were repeatedly made to him to accept other important positions, he unhesitatingly declined them all, from a conviction that he held the place in which his labors were most likely to be conducive to the best interests of the Church. By his ripened experience, his thorough mental discipline, his soundness in the faith, his clear intellect, conjoined with the masculine force and saintliness of his character, he was eminently qualified to be a theological instructor. As such, he impressed himself on every student that had the good fortune to come under his admirable teaching.

"While in Virginia," says Dr. Edwards, "he was the contemporary and friend of a body of ministers, including Drs. Archibald Alexander, Conrad Speece, Moses Hoge, John H. Rice, Waugh and others, whose solid, scriptural, spiritual theology constituted them almost a distinct school of divines. Dr. Matthews was the peer of any in that honored group; and it is scarcely extravagant to say that, had he and Dr. Archibald Alexander exchanged places, the history of the Church had not been materially different."

So far, the progress of the institution had been satisfactory,

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and its success, all things considered, very encouraging; but the time was approaching when some important changes had to be made. The theological department needed a wider field, a larger development, and a different base of operations. Dr. Edwards, speaking of this period, says:

"In a few years experience had taught several practical lessons in regard to some of the first fond theories under which the Seminary had been projected, and prepared the way for some important changes. The manual labor scheme did not prove a financial success, nor was it found compatible with the true normal life of a student, unless indeed the course of study were modified, and the time for accomplishing it greatly extended. It was found somewhat an inconvenience and complication that one charter, and one Board of Trustees, should cover two institutions so essentially distinct. It was clear that, upon many accounts, a small village was not the best, nor the proper location for a theological seminary. All professional schools, whether of law, medicine, theology or polytechnics, should of course be established in large cities. And it was felt that, in a work so solemn and important as the training of the gospel ministry, more than one synod of the Church should share in the counsel, the burden, the blessing. The manual labor department was, accordingly, discontinued; and the theological department, detached from the college, was in 1840 transferred to the city of New Albany, Indiana, under the care of several adjacent synods."

The location at Hanover, on an elevated and beautifully wooded bluff of the Ohio River, had proved thus far to be a good one, having, as it did, at the same time the facilities of a well organized church and college. But these advantages would be more than overbalanced by the more accessible situation, and the higher compensations that awaited the removal to the Falls of the Ohio, with its two cities of New Albany and Louisville.

The history of the institution up to this point, in its double capacity of a Christian college and a theological school, furnishes a good illustration of the principle on which nearly all our earlier American colleges were founded. They had their

origin in the minds of consecrated Christian men, very largely Presbyterian or Congregational, whose leading purpose was to educate the youth of the Church and of the country on Bible principles, and with a special view to supplying the Church with an educated and godly ministry. In their view education was inadequate and unavailing except as it was founded on Christian principles and made subservient to the cause of Christ. In their view the college was nothing except as it trained young men in the knowledge and fear of God, and prepared such of them as were called into the ministry for their high and sacred vocation. In this fundamental conception of Christian culture all the leading colleges in New England and in the Atlantic States—Harvard, Yale, Princeton, Williams, Dartmouth, Amherst, Rutgers, Dickinson, Lafayette, Washington, and Hampden Sidney, had their origin, and long carried on their work, for the most part with a distinct theological department attached.

Precisely such also has been the origin of all our Western colleges, just so far as they have been founded by the Church; that is, by liberal and godly men connected with the Church. Their invariable purpose from the beginning has been, and still is, to furnish a higher Christian education for the youth of the Church and country and to train a learned and consecrated ministry. Such was the conception and purpose of the eminently God-fearing men—ministers and elders of the Presbyterian Church—who inaugurated Hanover College, and for the first ten years of its existence sustained a theological school as a department of the college.

But the time had come when it seemed advisable that the theological department should have a distinct and separate organization of its own. The Congregational churches of Massachusetts had already organized, as early as 1808, a distinct theological seminary at Andover. The General Assembly of the Presbyterian Church also had inaugurated its first distinct theological seminary at Princeton in 1812. Other similar seminaries had been formed at Auburn, New York; Prince Edward, Virginia, and Allegheny, Pennsylvania. Following these successful examples, the theological department at Han-

over College was, in 1840, given up, and merged into a separately organized institution at New Albany, leaving the college to carry forward its appointed work on the old site.

The college, thus baptized at its birth with a Christian, Presbyterian and even theological spirit, did not lose any of its distinctive principles of education by reason of this loss of its theological department in 1840. From that day to this it has been true to its high vocation as a Christian school. From that day to this it has been largely an educator of Presbyterian young men preparing for the ministry, and through all the intervening years it has been one of the most important feeders, not only of the seminary thus early removed from it, but of other theological seminaries of the Church.

How great has been the service rendered by Hanover College to the Presbyterian Church and its ministry is seen from a statement made by Dr. Crowe in his "Appeal to the Churches of Indiana," in 1858, when its collegiate existence then numbered just twenty-five years. "During that time," he says, "out of two hundred and twenty-three graduates one hundred and twenty-six are Presbyterian ministers and students of theology, a proportion of over one-half, while thirty-six are teachers, ten of whom have been professors in colleges, and many of the rest principals of prominent seminaries. One hundred and thirty others of its students have entered the ministry without graduating, making two hundred and fifty-six of its alumni and students who are and have been laborers in different parts of the Lord's vineyard, some in foreign lands, but principally in the Great West." *

Twenty-five years later, when the college had reached its jubilee, in 1883, a historical sketch, published with the general catalogue of that year, shows how true the institution had been to its high mission and its primal idea as a school of Christian culture and a training school for the ministry. "Through trials and sufferings which have almost everywhere marked the history of higher education in America, Hanover College has, at a comparatively small cost, done an immense work for Christian education in Indiana and the republic.

* Dr. Crowe's Appeal for Hanover College, page 4.

Upwards of four thousand students have been educated in whole or in part within its walls, many of whom have attained high distinction and usefulness in the ministry, law, medicine and science. It has graduated five hundred and forty-four students in the departments of science, the arts and theology, and a much larger number have completed the preparatory course and gone out from its lower classes. These students are scattered throughout the republic and in many foreign lands."

During the period of its history the presidential chair of Hanover College has been filled by the following distinguished instructors: Rev. James Blythe, D.D., 1832; Rev. Duncan McCauly, D.D., 1838; Rev. Erasmus D. MacMaster, D.D., LL.D., 1838; Rev. Sylvester Scovel, D.D., 1846; Rev. Thomas E. Thomas, D.D., 1849; Rev. Jonathan Edwards, D.D., LL.D., 1855; Rev. James Wood, D.D., 1859; Rev. George D. Archibald, D.D., 1868; Rev. George C. Heckman, D.D., 1870; Rev. Daniel W. Fisher, D.D., 1879 — the present incumbent.

Before passing to another chapter, to trace the history of the Seminary on other fields, after its removal to New Albany and Chicago, it will form a fitting close to this record of the period of ten years at Hanover, to give the following testimonials as to the character and service of the liberal donors and pioneers who contributed so much, both of time and money, to found and to maintain the institution on its original site. Let it not be forgotten that this first decade of the history belongs to both institutions alike — the college and the seminary. The noble men and women who toiled together, and identified their names with the beginnings, have sent down their influences and their honored memory through all that has followed. Says the writer of the "Historical Sketch," just referred to:

"To no man, perhaps, do the citizens and Presbyterians of Indiana owe a larger debt of gratitude, than to that eminent man of God, Dr. John Finley Crowe, who for thirty years, with heroic benevolence, self-denial and fortitude, identified himself, his time, talents and interests with the cause of education in our Church. Judge Williamson Dunn is another name illustrious in our early history among the founders of Hanover and

Wabash colleges, giving first to Hanover, and afterwards to Wabash, the grounds upon which they were severally built. Another pioneer, Mrs. Mary Ann Lapsley, of New Albany (formerly Mrs. Elias Ayres), has been the most munificent benefactor to this early effort, giving over $30,000 — standing steadfastly by the college in its darkest days, and securing an imperishable name among the Christian educators of the West. Another earnest, modest, learned pioneer, the Rev. William A. Holliday, of Indianapolis, left one-third of his estate, now constituting $20,000 of the permanent endowment of the college. Still another pioneer, John King, Esq., of Madison, after a life of prayerful devotion and generous gifts to Hanover College, left by will $13,000. Others of smaller means, whose names will not be forgotten by God, or man, in the early annals of Presbyterianism in Indiana, have added, from time to time, to the resources of the college." *

But before leaving this old classic site, around which so many pleasant associations gather, it seems very appropriate that we should enter in these pages a brief memorial of the faithful Board of Directors at Hanover, under whose fostering care and wise counsels this little school of the prophets, through ten laborious and somewhat doubtful years, had been struggling into life. A small manuscript volume, with the inscription, "Records of the Proceedings of the Board of Trustees of the Indiana Theological Seminary at Hanover," and in the handwriting of Rev. John Finley Crowe, who, for most of the time, acted as secretary of the Board, has been preserved, giving an account of all the meetings held and all the important action taken by the directors during the whole decade.

In this record are found the names of about seventy earnest men of God, some ministers and some ruling elders, of the churches of Indiana, who, during these ten years, by appointment of the synod, had, from time to time, held the office of directors of the Seminary. Among the names are those of venerable and devoted servants of Christ, widely known through all the region at that day, such as David Monfort,

* General Catalogue of the Alumni of Hanover College from 1833 to 1883, p. 7.

William W. Martin, John McElroy Dickey, James H. Johnston, Alexander Williamson, John Finley Crowe, and others, who, in the double work of missionary and evangelist, or pastor and teacher, had been the very pioneers of the gospel, planting and sustaining the early Presbyterian churches of Indiana and other adjacent states, and whose names to-day still linger as a precious memory in many congregations.

The Directory as elected by the Synod in October, 1830, consisted of the following members, viz.:

Ministers—John Finley Crowe, John R. Moreland, William W. Martin, Andrew Wylie, Leander Cobb, James Thompson, B. C. Cressy, Samuel Gregg, William Sickles, Samuel R. Alexander, Alexander Williamson, Samuel G. Lowrie, John M. Dickey, James H. Johnston, Calvin Butler.

Ruling Elders—Samuel Smock, Jeremiah Sullivan, Victor King, Alexander Walker, Samuel G. Graham, Andrew Weir, Williamson Dunn, Joseph Hart, James H. Thompson, William B. Laughlin, John Hendricks, James M. Ray, Ebenezer Sharpe, James Scott, Burr Bradley.

The first meeting of the Board was held October 26, 1830, at which the following members were present: Alexander, Cobb, Dickey, Gregg, Johnston, Moreland, Sickles, Williamson and Crowe, ministers; and Walker, Ray and Weir, ruling elders. Rev. John M. Dickey was elected president of the Board, Rev. James H. Johnston, vice-president, and Rev. John Finley Crowe, secretary, each for one year. The Board met annually at Hanover on commencement occasions, when the students of the Seminary were examined, and certificates of scholarship granted to those who had completed the course of study. The annual meetings were always opened with a sermon by some member of the Board, previously appointed, and another appointed member delivered an address to the students at the closing exercises.

Dr. James Blythe, who had become president of the college, succeeded Dr. Dickey as president of the Board of Directors. He was followed in the same position by Dr. David Monfort, and the latter by Dr. Crowe. The number of directors was thirty at the beginning, all appointed by the

Synod of Indiana. The number was afterward reduced. In 1839 the body consisted of twenty members—ministers and ruling elders in equal proportion—one-half being chosen by the synod, and the other half by the Board of Trustees of the college. The roll of members for that year, as shown by the record book, stood as follows: Directors chosen by the synod, James Blythe, David Monfort, William C. Anderson, D. Lattimore, W. H. Ferguson, S. Taylor, William C. Matthews, J. Crawford, D. V. Smock and J. L. Martin; Directors chosen by the Board of Trustees, John Finley Crowe, J. G. Simrall, Williamson Dunn, Victor King, E. D. MacMaster, R. Marshall, T. H. Brown, R. Simenton, G. Logan and S. H. Crane.

When we look back over this intervening period of sixty years, and consider the work begun and the work accomplished by these zealous and self-denying pioneers of our Presbyterian Church of Indiana, in laying the foundations of a Christian college and a theological seminary at Hanover, and then call to mind the great results which have since come out of this double endeavor and from these two great educational institutions—one still at Hanover, where it was first started in 1827, and the other at Chicago, where it was started again in 1859—we can scarcely find terms sufficiently strong to express our admiration of the wisdom, the foresight, the energy, the patriotism, the heroism, the sterling religious character of the men who so faithfully girded themselves to the work of laying these foundations, and who, by the grace of God, persevered in it, not only for one decade, but for many, and who never gave it up as long as they lived.

We, their successors, in this more favored generation, who are now reaping the rich reward of their labors, may well find it in our hearts to honor their memory and call it blessed. We can do no less than acknowledge, with grateful hearts, how much we owe to their noble energy and their self-sacrificing zeal for God and the Church. God himself has honored their memory. They rest from their labors, and their works do follow them.

The two institutions, once planted together by the same loving hands, though now separated by distance, are still

united in spirit and joined in the same great work of training an efficient and faithful ministry. The young men of Hanover still come, in increasing numbers, to the Seminary at Chicago, to receive their final preparation for the service to which they are called of God. And the honored president of the college still stands, as in earlier times, among the working directors of the Seminary—taking his place, in rotation, as the presiding officer of its Board. The college and the Seminary are to-day, as at the beginning, kindred institutions, sprung from the same Christian stock, rooted and grounded in the same Presbyterian soil, nurtured under the same prayerful influences, baptized into the same Divine Spirit, and bearing the same good fruit to the glory of God.

CHAPTER III.

REMOVAL TO NEW ALBANY, INDIANA.

1840–1851.

A New Location Needed. Convention of 1838. New Albany Chosen as the Place. Reasons Determining the Choice. Policy of a Union Seminary. Donation of Mr. Elias Ayers. His Letter to the Board. Accepted by the Directors. Their Work of Revision. Accepted by the Synod. Two Professors, Drs. Matthews and Wood, Elected. Removed to New Albany in 1840. Charter of Incorporation. Constitution of the Seminary. Efficient Agency of Dr. Wood. Donation of Mrs. Ayers. Eight Years' Administration of Drs. Matthews and Wood. Small Salaries. Much Work. Efforts of Dr. Wood at the East for the Seminary. Death of Dr. Matthews in 1848. His Life Work. Success as a Theological Teacher. Other Professors Chosen. Dr. Nathan L. Rice Elected. Dr. Erasmus D. MacMaster Elected. Dr. Daniel Stewart a Professor. Dr. Philip Lindsley Elected. Dr. Wood's Resignation. Partial Prosperity of the Institution. The Work of Instruction Well Done. Eminent Ability of Dr. MacMaster. Prejudice Against Him. His Vindication. Drs. Breckenridge and Humphrey. Dr. Lindsley's Connection With the Seminary. His Writings and Scholarship.

The rapid increase of population and growth of the Church in all the Northwestern States during the decade between 1830 and 1840, had already led many thinking men to see that Hanover was not well chosen as the permanent location of a theological seminary that should train the ministry of the great Northwest. It was far too near the southeastern border of the field. The Seminary thus located had accomplished good results. It had done well as a harbinger to go before and prepare the way. But its work now was beginning to appear far wider than its local habitation. Moreover, the wants of the Church in this southeastern quarter of the great field were already provided for in the two rising schools for ministerial

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education at Allegheny and at Cincinnati. And, although in 1838 the line of division between Old and New School had been drawn through the Church, leaving to each branch of it only one of these seminaries, still this argument for removal was not without its force.

The subject of re-locating the Seminary, after consultation with brethren of different synods, was submitted, in the autumn of 1838, to a convention of delegates, appointed by the Synods of Indiana, Cincinnati and Kentucky. The convention met in Louisville, Kentucky, and after a session of several days, determined to locate the Seminary at New Albany, Indiana, and preliminary steps were taken to open the institution in that city the following year.

"The plan adopted," says Dr. Wood, "was that each of the three synods there represented should elect and sustain one professor. The Synod of Indiana was to sustain Dr. Matthews, professor of Theology. The Synod of Kentucky, in anticipation of the convention, had elected Rev. Lewis W. Green, D.D., professor of Ecclesiastical History, and engaged to provide for his support. The Synod of Cincinnati was to elect and support a professor of Biblical Literature."

Dr. Green entered on his official duties at Hanover, as already stated, in that year, 1838. But after several months, probably from three to five, he resigned and returned to Danville, Ky.

"As the Cincinnati Synod," continues Dr. Wood's manuscript, "had not yet appointed a professor, Professor Green's resignation led to the call of a special meeting of the convention at New Albany. After deliberation, the convention resolved to place the Seminary back in the hands of its former directors, appointed by the Synod of Indiana, the convention not having authority to elect professors. The Seminary was accordingly carried on at Hanover another year, during which time, 1839–1840, arrangements were consummated for carrying into effect the measure agreed upon by the convention in 1838—namely, to remove the Seminary to New Albany.

Prior to this time the Seminary had been controlled by directors elected by the Synod of Indiana, but financially it

was connected with Hanover College. The trustees of the college had provided a house for the use of Dr. Matthews for several years, a room for theological lectures and recitations, the salaries of the professors, and also had assured to the Seminary a common interest in the library, which was mostly collected by donations for both institutions. The books of the library were accordingly divided in 1838, in anticipation of the removal of the Seminary to New Albany. About eight hundred and twenty-six volumes, the part falling to the Seminary, were, in 1840, removed to New Albany.*

There were two other considerations, besides the one suggested in the last chapter, that induced the friends of the Seminary to fix upon New Albany as being the best site, at that time, for its new location. They did not contemplate a seminary for the Northwest alone, but for the Western States in general, both north and south of the Ohio. There was a strong feeling in the minds of many leading men that this central line of the Ohio furnished the most desirable position for a school of this kind. They thought that it would strengthen the bands of brotherly feeling and be productive of peace and amity between the North and the South to have these schools of the prophets on the border line, where they would be accessible to the young men of both sections. There were already the Western Seminary at Allegheny and Lane Seminary at Cincinnati, both on the Ohio, and what seemed then most needed was another still farther west, to open its doors alike to students of the Northern and the Southern States. It was a time of much public discussion, and of not a little heated controversy, all over the country, on the disturbing subject of slavery. Many good, patriotic men believed that a seminary of this kind, on the very line of division, where both sections could meet and compare views, would serve to break down sectional prejudices, give the Church a united ministry and conserve the best interests of the country.

The second, and perhaps most decisive argument for a removal to New Albany was the offer by a liberal gentleman of that city, Mr. Elias Ayers, of a large donation to its funds

* Dr. Wood's Manuscript History of the Seminary, pp. 12 and 23.

in case it should be thus removed. It had been commenced at Hanover without endowment and without buildings of its own, depending solely on the liberality of the churches for its financial support. Efforts had been made to secure suitable buildings for its professors and a permanent income. The question, as we have seen, had been settled by the convention of 1838, which chose New Albany as the proper location. The timely donation of Mr. Elias Ayers at once confirmed and expedited the policy of removal.

Mr. Ayers had been led to make this offer at the suggestion of Dr. James Wood, who, from the time of his induction into office as a professor of the Seminary, contributed much to its success by his active financial skill. Dr. Wood addressed a letter of kindly sympathy to Mr. and Mrs. Ayers after the death of their son, Edward Ayers, who had been studying for the gospel ministry, and who was the last of a large family of children, all removed by death at an early age. In this letter he ventured to propose to Mr. Ayers that he should make a donation to the Seminary of ten or fifteen thousand dollars, as an offering to God, in memorial of his promising son, whose work on earth had now been cut short. The proposition was favorably received, and at the next meeting of the Board of Directors Mr. Ayers offered, in writing, to make a donation of fifteen thousand dollars, on condition that a second fifteen thousand dollars should be received from other sources within three years, and on condition, also, that the Seminary should be removed to New Albany, according to the resolution of the convention in 1838, already mentioned.

The Synod of Indiana, as we have seen in the preceding chapter, moved by the great scarcity of competent ministers of the gospel in the Western States, had laid the foundation for the theological school at Hanover in 1830, in close connection with the college at that place. It was in fact but a department of the college; yet, even then, was called the Indiana Theological Seminary. Though feeble in its beginnings, and embarrassed for want of funds, the institution enjoyed such tokens of the divine favor as encouraged its friends to persevere with the undertaking. As the synod

desired it to be a theological seminary for the Western Church, a proposition was made in 1838 so to modify its former plan as to allow all the synods in the West an equal share in its management. The proposition was accepted by two of the synods, Cincinnati and Kentucky, and arrangements were made for removing the Seminary from Hanover to New Albany. But, as already stated, before the plan as thus modified was carried into full effect, the institution was placed again, by those who had undertaken to remove it, in the hands of its founders, the Synod of Indiana.

It was under these circumstances, and at this important crisis of the institution's history, that Mr. Elias Ayers, of New Albany, addressed to the Board of Directors, in June, 1840, his definite and most timely proposition just referred to. As Mr. Ayers was the first large contributor to the funds of the Seminary, and as this donation had the effect of fixing its location for the next seventeen years, it is due to his memory to give in full the communication in which he announced to the directors his liberal purpose. He was a true man of God, and an earnest, liberal deviser of good things for the Church. Though his useful career was soon cut short, he had lived long enough to serve his generation well. His letter shows the deep interest he had felt in the school while located at Hanover under the designation of the Indiana Theological Seminary, and also the larger views which he now entertained in bringing it to New Albany and making it the seminary of the whole Western Church. In each respect, as to location and enlargement, the views of Mr. Ayers were, at this time, in full harmony with those of the directors. His wise foresight, and his generous deed, give him an honorable place in the roll of the Seminary's noblest benefactors.

The letter of Mr. Ayers was as follows:

"To the Board of Directors of the Indiana Theological Seminary:

Dear Brethren: I have for years regarded with interest the efforts made to establish and sustain a theological seminary at South Hanover, and, with regret, have witnessed the slow progress which has been made in the enterprise. Believing this to be owing, in a great measure, to the want of cordial

co-operation of the Western churches, I considered it a very favorable indication when the delegates appointed for the purpose by several synods agreed upon a place and fixed a location for its future operations. That arrangement now appears to be given up, and the success of the institution seems to be now dependent upon the efforts of its friends made in some other form.

In view of the great importance of the object, I have resolved, after mature deliberation, to make to you, and through you to the Synod of Indiana, the following proposition, viz.: That, on the conditions hereinafter specified, I will give for the use and purpose of this institution fifteen thousand dollars, of which I will pay ten thousand dollars in cash, and five thousand dollars in real estate, lying and situated in the city of New Albany.

1st. As I desire the institution to be a theological seminary for the West, and not merely for the Synod of Indiana, I wish it to have such a location, and be so conducted, as will secure, if possible, the general co-operation and patronage of the Western churches; and, believing New Albany to be a central and most eligible point, I make it a condition that the Seminary be located either in or near that city; that the synod so modify its present plan as to admit the other synods of the West to the privilege of appointing each an equal number of directors with the Synod of Indiana, whenever they shall resolve to co-operate in sustaining the institution, the whole together forming a board of management and control, to whom shall be committed the appointment of professors, the ratio of representation to be according to the number of ministers in the respective synods co-operating, or according to such other ratio as may be mutually agreed upon by the synods. But, if it shall be more satisfactory to all concerned, the Board of Directors may be appointed by the General Assembly, and the supervision of the Seminary, together with the election of professors, may be committed to that body. In accordance with the above conditions, it is proper and desirable that the name of the Seminary be changed, so as not to leave the impression (like the present one) that it is the seminary of a single state.

2d. As the sum I propose to give is insufficient of itself to endow the institution, and, as I am unwilling to appropriate that amount to the object, and then, after all, have it fail for want of funds, I feel it my duty to specify as another condition, that the sum of fifteen thousand dollars at least be raised from other sources, in the space of three years from the time of the meeting of the next synod, which fifteen thousand dollars, together with the fifteen thousand dollars first mentioned, shall be a permanent fund, to be safely invested for the support of two professors, as far as the income shall be sufficient for that purpose; and, if it shall yield more than is necessary for that purpose, the balance shall be appropriated to such other objects connected with the advancement of the Seminary as the Board of Directors may deem most important. And, as soon as practicable, it shall be the duty and obligatory upon the directors of the institution to raise a further sum sufficient for the erection of a good and commodious seminary building, and for the increase of the library; and also a further effort shall be made to endow a third professorship by raising an additional fifteen thousand dollars, or more, if necessary, to be invested and applied, as before mentioned. The time in which the last conditions shall be fulfilled, I leave to the judgment of those who shall be entrusted with the management of the institution.

3d. If during the lifetime of myself, or during the lifetime of my wife, Mary Ann Ayers, the Seminary should become extinct, that is, if the Board of Directors should consider it inexpedient to prosecute the enterprise any longer, the donation which I propose to give shall revert back to myself, or to my wife, as the case may be; or should it after our decease become extinct, or become so changed in its character as to teach doctrines at variance with the Confession of Faith of the Presbyterian Church (which question shall be decided by the General Assembly of the Presbyterian Church), it shall be equally divided between the American Bible Society, the Board of Foreign Missions, the Board of Domestic Missions, and the Board of Education of the Presbyterian Church.

4th. If the above conditions are agreed to, and the Semi-

nary shall commence operations in New Albany next session, I will give the immediate possession of the real estate, to be used for the temporary accommodation of the institution, and will give a bond to the elders of the First Presbyterian church of this city, in trust, for the execution of a deed of said property, whenever the condition shall be complied with in regard to raising the additional fifteen thousand dollars; and also, to pay the other ten thousand in three years, or as soon thereafter as the money can be raised without embarrassment to myself.

But should it so happen that I should wish more time than the three years above mentioned to pay the money, I will also extend the time mentioned in the condition requiring the additional sum of fifteen thousand dollars to be raised within that period; or, if the fifteen thousand dollars shall be secured and made available within that period, and I should not find it convenient to pay the ten thousand dollars, I will pay the interest on that sum after that time. The deed for the real estate shall be given and the ten thousand dollars paid to any corporate body or individual whom the Board of Directors shall designate, unless an act of incorporation shall be obtained for the institution, in which case the donation shall be conveyed to the Board of Trustees appointed under the charter.

I am, gentlemen, very respectfully,

New Albany, June 15, 1840. Elias Ayers.

P. S.—By synods and General Assembly I mean those bodies sometimes known and designated as the 'Old School' synods and General Assembly of the Presbyterian Church in the United States. Elias Ayers."

The Board of Directors, having maturely considered this proposal and the several conditions on which it was made, resolved unanimously to accept it, and to make the necessary arrangements for carrying the plan into immediate effect. With so able and liberal a contributor, prompting to enlarged efforts for the Seminary, and thus leading the way, all its friends were at once inspired with new zeal and higher hopes for it on the wider and more inviting field of usefulness at New Albany. Under this general impulse of enthusiasm, it was even proposed

in the directory that the institution, when removed to its new location, should bear the name of its liberal benefactor. Inasmuch, however, as the donation of Mr. Ayers depended on the raising of an equal sum from other sources, it was judged expedient not to give the Seminary the name by which they thought it might very properly be known, until it should be ascertained whether the additional sum could be raised. But, provided the Board should be able to comply with the required conditions, and the donation of Mr. Ayers should be conveyed to the person or persons authorized to receive it, it was resolved that the Seminary should be known thereafter by the name of the Ayers Theological Seminary. *

In October, 1840, the Plan, or Constitution of the Seminary, so revised and amended as to be suited to its new location, was adopted, and under it directors were appointed by two of the synods, Indiana and Cincinnati. In so important a matter as that of transferring the Seminary from Hanover College to New Albany, it may be well to state in more detail the steps by which it was done. The Board of Directors, thinking that some change would be needed in their own membership, and that the constitution, under which the Seminary had hitherto been conducted, should be so revised as to adapt it to the new and wider field, appointed a committee to remodel the plan and make the necessary changes. After mature deliberation by this committee, the Board finally agreed upon such a revision as they deemed suitable to the changed conditions, and directed their committee to lay the same before the Synod of Indiana at its approaching session. They also requested the synod to submit the revised constitution to the Synod of Cincinnati, in order to secure the concurrence of that body.

The directors then adopted and entered upon their records the following final minute, October 2, 1840:

"Whereas, By a vote of this Board, in adopting the proposition of Mr. Ayers, the Theological Seminary is to be removed to the city of New Albany; and

Whereas, It will be necessary that at least a constitutional quorum should be near that place; and in consideration of the remodeled plan and laws of the Seminary; therefore,

* Historical Sketch of the Seminary, by the Directors, published in 1847.

Resolved, That all the members of this Board, now and hereby tender their resignation to the synod; and the synod is hereby requested to appoint their proportion of directors under the new order of things.

John Finley Crowe, Chairman.

William C. Matthews, Secretary."

When the Synod of Indiana met at Rushville, in that state, in October, 1840, the following communication from the Board of Trustees of Hanover College, was presented to the synod by Rev. Erasmus D. MacMaster, D.D., touching the removal of the Theological Seminary:

"Whereas, It appears to be desirable that the Indiana Theological Seminary, heretofore under the direction of the Synod of Indiana and this Board, should, henceforth, be exclusively under the control of the synod and such other ecclesiastical bodies as may concur therein;

Resolved, That the synod be, and it is hereby requested to consent to a dissolution of the connection now existing between the synod and this Board in the direction of the Seminary; provided, nevertheless, that this Board, if desired, continue to act as trustees for the synod, in relation to any pecuniary matters."

On motion, the preamble and resolution were adopted, the connection hitherto existing between the synod and the college was dissolved, and the Board of Trustees were requested to act as trustees to receive any donations for the Indiana Theological Seminary.

The annual report of the Board of Directors, including their act of resignation, the proposition of Mr. Ayers, the plan for removal to New Albany and the remodeled constitution of the Seminary, was also laid before the Synod of Indiana, at its meeting in Rushville, Indiana, October 2, 1840. After adopting that part of the report relating to the ordinary business of the preceding year, the synod entered upon a full discussion of the other important matters, and adopted the report in full.* "The revised Constitution,† with its preamble, plan and entire body of laws,—all being read and approved—

* Minutes of Synod of Indiana, 1840. † Appendix A.

was adopted by the synod as the revised and amended Constitution of the Theological Seminary under the care of the synod, and now to be removed to the city of New Albany." The vote of the directors for removal to New Albany had been unanimous; and there seems to have been no dissenting voice in this final vote of the synod.

The following persons were appointed by the synod, as its proportion of directors of the Seminary, under the new constitution: W. C. Anderson, S. Newell, H. H. Cambern, William C. Matthews, John F. Crowe, E. D. MacMaster, S. Scovel, ministers; Elias Ayers, W. Plumer, J. Bushnell, Victor King, W. Dunn, James M. Ray, and S. D. Maxwell, ruling elders.

At the time of removal, there was a debt on the Seminary of $2,000 due Dr. Matthews for salary and of $4,000 due the college for money advanced by its trustees. These claims were assumed and, after some years, settled by the Board at New Albany.

In January, 1842, a Charter of Incorporation * was obtained from the Legislature of Indiana, under the name of The New Albany Theological Seminary, giving to the institution its separate Board of Trustees, with the intention, however, of having the name changed in accordance with the preceding resolution of the directors, as soon as Mr. Ayers should pay over the donation stipulated by him, and for which he had given his bond. He had at once placed the Seminary in possession of that part of his donation which consisted of real estate, to the amount of five thousand dollars. But his lamented death occurred before the expiration of the time allowed to the friends of the Seminary for raising the additional fifteen thousand dollars on which his gift was conditioned.

When that time had expired, it was found that, though the requisite amount had been obtained, it was in the form of notes, and not in cash; in consequence of which Mrs. Mary Ann Ayers, the executrix, proposed to the trustees to accept the sum of ten thousand dollars in claims, instead of cash, as a settlement in full of Mr. Ayers's bond. This proposition they

*Appendix B.

judged it expedient, under the circumstances, to accede to; and the bond was accordingly surrendered. As was expected, considerable loss was sustained on these claims. Yet, making due allowance for such losses, the donation was a liberal one, and entitled the donor to the lasting gratitude of the Church. Inasmuch, however, as the bond given by Mr. Ayers was settled by a compromise, the trustees did not feel authorized to take any further action with regard to the name of the Seminary, unless instructed by the Board of Directors. Mrs. Ayers, also, expressed a wish that nothing further should be done or said on this subject. Thus the institution continued to bear the name of the New Albany Theological Seminary, as designated in the act of incorporation.*

The funds thus secured by the donation of Mr. Ayers and others enabled the Board of Directors to found and partially endow two professorships—one, the Elias Ayers professorship, and the other, the Indiana and Ohio professorship. Subscriptions for the latter were obtained chiefly within the Synods of Indiana and Cincinnati. Besides having commodious buildings soon erected on its grounds at New Albany, the Seminary had a library which, within a few years, grew from eight hundred and twenty-six volumes, brought from Hanover, to about three thousand volumes. The action of the Board of Directors, in accepting the offer of Mr. Ayers and removing to New Albany, was confirmed a few weeks later by the action of the Synods of Indiana and of Cincinnati. Arrangements were accordingly made for opening the Seminary at New Albany in November, 1840, under its two professors, Dr. Matthews and Dr. Wood. No other synods took action on the subject at that time, but subsequently five other synods resolved to co-operate with these two, and appointed directors, as provided for in the plan of the Seminary.† These were the Synod of Missouri in 1841, the Synod of Illinois in 1842, the Synod of Northern Indiana in 1844, the Synod of Kentucky in 1846, and the Synod of Nashville in 1846. It is thus seen that seven Western synods, four of them north of the Ohio, two of them south of it,

*Historical Sketch, by the Board of Directors, page 19. †Appendix A.

and one west of the Mississippi, did, within a few years, co-operate in the joint endeavor to establish at New Albany a training school for the ministry, which should cover the whole Western field, both North and South. And who at this day, looking back, can say that the idea was not a good one, or that it would not have promoted the best interests of the Church had it been carried out?

On the removal of the institution to New Albany, the raising of fifteen thousand dollars from other sources, the condition of Mr. Ayers's donation, was accomplished within the prescribed time through the agency of Dr. Wood and others. These two amounts, together with liberal donations from New Albany, from St. Louis, and from New York and other Eastern cities, secured by Dr. Wood, enabled the Seminary to obtain a large and eligible lot of ground within the city limits at New Albany, and to erect thereon commodious buildings, with library, recitation rooms, chapel and dormitories for the students. The site was elevated, convenient and beautiful, with a fine view of the Falls of the Ohio, and as good as any in the city.

After the death of Mr. Ayers, Dr. Wood obtained from Mrs. Mary Ann Ayers, his widow, a bond for an additional fifteen thousand dollars, payable at her decease. But the bond, which had not been paid, was surrendered on the removal of the Seminary to Chicago in 1859, the terms of the donation being such as not to be binding on the donor unless the Seminary remained at New Albany.

For eight years following this transfer to New Albany, that is until the death of Dr. Matthews in 1848, the whole duty of instructing the classes devolved on the two professors who had come with it—Dr. Matthews and Dr. Wood. But they were men of earnest zeal and of tried devotion to their work. The income of the institution was not adequate to meet its current expenses. The two professors did their work well, as attested from year to year in the minutes of the Board of Directors in the reports of its committees to examine the students. Yet each professor found occasion to exercise the graces of patience, perseverance and self-denial, during those years. The

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nominal salary of each was twelve hundred dollars a year; but each voluntarily relinquished annually two hundred dollars of it in aid of the Seminary. Dr. Matthews often supplied a pulpit in one of the New Albany churches, and Dr. Wood did similar work, during his vacations, in the churches of St. Louis; and thus they contrived to live comfortably, as we learn from their own testimony.

In the years 1847 and 1848 Dr. Wood made two visits to New York, where he conferred with Dr. Van Rensselaer and other members of the Presbyterian Board of Education, and where two public meetings were held, one in each year, at his instance, to take into consideration the best method of aiding the cause of collegiate and theological education in the West. Much sympathy was expressed on all sides and some substantial aid given for the Seminary. So urgent was Dr. Wood's appeal that the Board of Education was induced to make an appropriation to the New Albany Seminary for three years successively, beginning with 1848.

The Board of Education, in its annual report to the General Assembly in 1848, laid the matter before that body, and reiterated it again in 1849, urging the cause of the Western colleges and seminaries. Referring to a resolution on the subject passed by the Assembly of 1848, the report of 1849 says: "The immediate occasion of this resolution was the wants of the Theological Seminary at New Albany, the youngest of the sister institutions of our Church. During a period of great pecuniary embarrassment, and amidst many discouragements, the friends of theological education at the West and Southwest have persevered in sustaining this Seminary of learning and religion. Its present comparatively prosperous state as to finances is believed to be chiefly owing to the labors of Dr. Wood, one of its professors, and the idea of devising a plan at the East for the promotion of collegiate and theological education in the West was strenuously and favorably urged by him at a meeting called for the purpose in January, 1848." The result was a determination on the part of the Board of Education to apply to the General Assembly for power to commence operations immediately in this important department.

The foregoing statement of facts, as it regards Dr. Wood's personal efforts at the East in behalf of the Seminary, is taken mainly from his manuscript history of the Seminary, already quoted from at length. But it is confirmed by the writer's own acquaintance with Dr. Wood, whom he knew in the West as one of the most indefatigable and successful of financial agents.

During the first eight years at New Albany there was no increase in the number of the faculty. The whole burden of instruction rested on the two professors who had been inaugurated at Hanover. The average number of students matriculated during this period was nine or ten each year, rising one year to thirteen. Still the Board of Directors and the hard-working faculty had reason to feel that they were not without the sympathy of the Church in their self-denying efforts to build up an institution adequate to the need of the times, although there was not a full and hearty co-operation on the part of the seven widely-scattered synods, which had virtually endorsed it, and, by appointing directors, had, in fact, made it their own Seminary. A more substantial co-operation in the way of pecuniary aid was greatly needed, and, had it been given in time, the institution would have produced much larger results.

As it was, Dr. Wood's two visits to the East showed clearly how strong was the feeling of good-will in that quarter for the energetic professors and for the struggling Seminary. Had there been financial strength enough then available to endow the chairs of a full faculty of instruction, and co-operation enough to have filled the Seminary halls with all the Western candidates for the ministry, it would not have taken many years to demonstrate that New Albany was not, after all, an ill-chosen location for a union theological seminary. Such conditions of success, however, were not to be fulfilled at that time.

Dr. Matthews died at New Albany on the 19th of May, 1848, in the seventy-seventh year of his age. His funeral sermon was preached by his colleague, Dr. Wood. A few years before his death he had begun to feel the infirmities of age,

but he labored on, with little or no intermission, until almost the close of life, and at last died suddenly from a surgical operation for an internal malady, to which he had been urged by his friends and to which he at last consented. His lectures on theology to the students had been continued until within a week of his death. He had been twice married and left six sons, all of whom were graduates of colleges, three of whom became very able and eloquent ministers of the Presbyterian Church: namely, Drs. William C. and John D. Matthews, of Kentucky, and Dr. Robert C. Matthews, of Illinois, who was one of the earliest members of the Board of Directors of the Seminary at Chicago.

Besides a number of sermons on different occasions which he published, Dr. Matthews also published two small but very valuable works; one entitled "Letters on the Divine Purpose," and the other "The Influence of the Bible." He was an accurate scholar, an instructive preacher, a skilful teacher, and a thorough theologian, rooted and grounded in all the doctrines of the Calvinistic system. Dr. Jonathan Edwards, who was one of his pupils in the Seminary at New Albany, gives the following interesting portraiture of the man and of his methods of instruction:

"The great characteristic of his mind was simplicity. He defined everything to its ultimate elements. He traced everything through all its history to its remotest possible and logical uses. His mind seemed to be a case of pigeon-holes, where every thought seemed to lie by itself and always ready for immediate use. His power of definition was inimitable, and gave him signal and speedy success in controversy. Whoever, in debate with him, failed to detect mistake or fallacy in definitions, might as well concede the whole argument. His sole text-book as professor was the Confession of Faith, out of which he drew an extensive scheme of both didactics and polemics. His course was prefaced by lectures upon mental philosophy and logic, as bearing upon the ministerial office and work. His method was the Socratic, both for instruction and disputation.

"His observation had been careful, his experience varied,

his thinking deliberate and thorough; so that, while never voluble, he was always ready to enter at once upon any train of remark or discussion, and always with the right word for every place. His promptitude, indeed, resembled special preparation. Upon one occasion he was attending worship in the village church at Hanover, when the pastor, Rev. W. W. Martin, was suddenly overcome by illness, and was borne, faint and unconscious, out of the house. The text had been taken, and the sermon introduced, but not fully laid out. As soon as the commotion caused by the minister's illness had somewhat subsided, Dr. Matthews, by request of the elders, ascended the pulpit, and, beginning at the point where the sermon had been interrupted, with 'as the brother would no doubt have said,' he went forward without pause, and completed a most satisfactory discourse.

"Upon another occasion he preached a sermon of great impressiveness to a crowded house. As he came from the pulpit a committee of gentlemen pressed forward and requested that a copy of the sermon might be furnished for publication. 'I have not a scratch of it,' replied the Doctor. But his was in eminent degree the power of godliness. The first, last and deepest impression left upon his students, his friends and his neighbors, was that he was a holy man, of deep and rare attainment in grace, of rich and ripened fruit of the indwelling Spirit of Christ."

The death of Dr. Matthews, which occurred about six weeks before the close of the session, threw the whole duty of instruction upon Dr. Wood, who had thus to hear all recitations and conduct the classes through their reviews for the final examinations. This he was enabled to do, and also, at the opening of the next session, 1848–1849, to carry on the Seminary alone for one-quarter of the term, after which time he was assisted by Rev. Daniel Stewart, D.D., the pastor of the First Presbyterian church of New Albany, who had been appointed to give instruction in Biblical Literature for the remainder of the session. Dr. Stewart spent the vacation in a trip to Europe, and on his return in 1849, was elected to the chair of Biblical Literature.

Under this joint administration of Dr. Matthews and Dr. Wood, the Seminary attained a good degree of prosperity, the whole number of students rising to about twenty-seven, and for the three years 1842, 1843 and 1844 the number of new students matriculating being thirteen, twelve and ten respectively. In 1848, their last year together, the matriculants were eleven, and ten the year following. It was the day of trial and discouragement, arising from many causes; but, all things considered, the success was such as to show that the Seminary was not without the approval of the Church and the blessing of God.

At the first meeting of the Board of Directors after the death of Dr. Matthews, Rev. Nathan Lewis Rice, D.D., of Cincinnati, Ohio, was elected professor of Theology, and Rev. Nicholas Murray, D.D., of Elizabethtown, New Jersey, professor of Ecclesiastical History and Church Government. The salary of each professorship was twelve hundred dollars, payable at the end of the year, and the income of the Seminary was somewhat uncertain. Both these gentlemen felt obliged to decline.*

Soon after, at an adjourned meeting of the Board of Directors, Rev. Erasmus Darwin MacMaster, D.D., was elected to the chair of Theology, but did not enter on its duties till the autumn of 1849. In October of this year, Drs. MacMaster and Stewart were inaugurated in their respective chairs, and at once entered on their work. At the same time Dr. Wood, by his own consent, was transferred from the chair of Biblical Literature to that of Ecclesiastical History. From this date the Seminary had three professors (though not the same persons throughout) until it was offered to the General Assembly in 1853. After that it had but two, until its removal to Chicago.

In the year 1850 the Rev. Philip Lindsley, D.D., a gentleman widely known at the East and the West as a scholar and an educator, having been fifteen years a professor in Princeton College, and after that for twenty-five years president of Nashville University, was elected to the chair of Biblical Archæology and Church Polity. Having resigned the presidency at Nash-

* Presbyterian Expositor of May, 1859.

ville, Tennessee, and removed to New Albany, he began the work of his chair in January, 1851. In the April following Dr. Wood tendered his resignation, in order to become general agent of the Board of Education for the West and South. Dr. Lindsley's chair had been provided for outside of any means then at the disposal of the Seminary. Still, the resources of the Seminary were insufficient to pay even two professors, in consequence of which Dr. Wood felt constrained to resign his position.

It was not, however, merely the location at New Albany which retarded the endowment and growth of the Seminary. Its failure to advance was in part due to the exciting conflicts of the times, especially on the subject of slavery, which already began to sow suspicion among brethren of the same church and to prevent their cordial co-operation in support of the Seminary. Dr. MacMaster, before his removal to New Albany, had been charged with being an abolitionist. Though the charge was repelled with his emphatic disavowal and his public declaration that he was willing to stand by all the deliverances of the General Assembly on the question of slavery for sixty years past, still, it had the effect of exciting a strong prejudice against him, especially in the region south of the Ohio. Besides this, Dr. MacMaster, while president of the college at Hanover, had, with the concurrence of others, undertaken to remove the college to Madison, six miles distant, which he regarded as a better location. The project failed, but led to a bitter controversy. It had the effect of alienating from him for a time some of the early and influential friends of the Seminary within the Synods of Indiana and Cincinnati, who opposed his election at New Albany and withdrew their support from the Seminary. Some of them went so far as to say that "they regarded Dr. MacMaster as wholly unfit for the position of a theological teacher." *

Notwithstanding this adverse judgment, Dr. MacMaster proved himself, while at New Albany, to be a theological teacher of the first order. He was thoroughly acquainted with his whole department and thoroughly competent to

* Pamphlet on the Northwestern Theological Seminary, by N. L. Rice, Chicago, 1857.

impart the instruction of his chair. He was a sound Scripture exegete and an admirable expository preacher. It would be safe to affirm that no pupil under his instruction at New Albany for any length of time left the institution without the highest admiration for his learning and ability and the warmest appreciation of his earnest, godly character. Still, the want of co-operation and confidence amongst leading men on both sides of the Ohio in support of their own institution, engendered by these prejudices and conflicts, greatly militated against its prosperity and prepared the way for other attempts to found a seminary.

Influenced partly by the unsatisfactory condition of the Seminary at New Albany at this time, Dr. Nathan L. Rice, with Dr. James Hoge and others in the Synod of Ohio, undertook the project of founding a new theological seminary for the West, to be located in the city of Cincinnati. This scheme awakened much discussion in the public prints of the time, and some sharp controversy as to the fitness of New Albany for the site of a seminary and as to the views of Dr. MacMaster on the subject of Southern slavery. In 1850 an able review of the whole case was published in the "Presbyterian Herald" of Louisville, Kentucky, and afterward in pamphlet form, bearing the joint signatures of Drs. William L. Breckenridge and Edward P. Humphrey, pastors in Louisville. The pamphlet contained a full vindication of the position and character of Dr. MacMaster, and clearly showed that his opinions on the exciting subject of slavery were precisely those of the Presbyterian Church as expressed in the deliverances of the General Assembly for the preceding sixty years. At the close of their candid discussion the writers give the following testimonial and endorsement of Dr. MacMaster:

"For ourselves, connected as we are with slavery, both of us living among slaves, one of us made a slaveholder in early childhood, as he was made an orphan, by the dispensation of Providence, and thus obliged to know something of the system of slavery, we find in Dr. MacMaster's views on the subject no objection to him as a friend, as a minister or as a professor. Neither, to our knowledge, do the people among whom we

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live, slaveholders or others. For years past, since the time of his coming to the West, Dr. MacMaster has been in the habit, when occasion served, of visiting this city and preaching the gospel here, always a most welcome guest in the families of his acquaintance; always a most acceptable preacher to our congregations; often meeting us and our people, not only in the social circle but also at the communion table. And through these many years we have never heard the first whisper of a suggestion that this intercourse was irksome to him, as one who did not approve of slavery, or to any of us as belonging to a slaveholding people. We believe that his opinions and his course in relation to slavery have never been once thought of as offering any bar to the most agreeable social intercourse or Christian fellowship." *

The writer of these pages was in pastoral charge of one of the Presbyterian churches at Louisville, Ky., during the time Dr. MacMaster filled the chair of Systematic Theology in the Seminary at New Albany, and met him occasionally at his home in that city, and also had him to preach to his own congregation in Louisville. From his own personal knowledge, the writer can heartily endorse all that Drs. Breckenridge and Humphrey have said in their testimonial as to the admirable personal qualities of Dr. MacMaster as a man, and as to his eminent abilities as a preacher and a theological professor. In the two positions he had successively held, as president of Hanover College and president of Miami University, he had already won high distinction by his scholarly culture, his eloquent advocacy of the cause of education, his exalted patriotism and his fearless philanthropy.

But his work at New Albany was probably the most successful work of his life. If a man is to be judged by his useful labor, certainly a high standard of excellence must be accorded to him for what he accomplished in the chair of theological instruction at New Albany under peculiar difficulties. He was then in the full vigor of his matured powers, and had lost nothing of the enthusiasm of youth. It was this period of earnest and congenial work in the Seminary—these

* Theological Seminaries in the West, by Drs. Breckenridge and Humphrey, p. 40.

eight years of well-rounded and finished theological instruction —which made an impression on the successive bands of young men under his care, never to be erased, and at the same time gave him a reputation throughout the Church, as one of the most thorough and accomplished theological teachers.

Probably no theological instructor in our whole body has ever impressed himself more deeply and more favorably on his pupils than did Dr. MacMaster during those eight years. The writer has known many of these pupils, both while under that instruction and in their subsequent career, and has often heard from their own lips the strong words of admiration and reverence with which they regarded him. His work was a grand success, and its influence on the lives and characters of his pupils is still felt, long after the loved teacher has gone to his rest. It was, in fact, the work of these eight years that so embalmed the memory of Dr. MacMaster in the heart of the Church.

"As a preacher and a theologian," says a recent writer, "Dr. MacMaster was confessedly one of the foremost men of our Church. He was a true Christian gentleman. All who made his acquaintance were deeply impressed with the dignity, solemnity and excellence of his character, and with the uniform kindness of his deportment. Among his most prominent traits were profound humility, a manly independence of thought and action upon questions of truth and duty, decided convictions upon all practical questions, and an inflexible purpose to do what was right, when he had determined what that was." *

It is but just to the memory of Dr. MacMaster to say that the prejudice and opposition raised against him at different times in his public career were chiefly due to his fearless advocacy and defense of principles which he held to be essential to the best interests of the Church and country. Wherever he beheld wrong-doing, whether in high places or low, he did not hesitate to expose and rebuke it with all his might, cost what it would. Dr. Jonathan Edwards, one of his successors in the presidency of Hanover College, gives the follow-

* Presbyterian Encyclopedia, p. 506.

ing careful, and no doubt just, estimate of his character and services:

"Dr. MacMaster, in his day, was active in several controversies, each of which was more or less embarrassing and embittered. He boldly denounced, with tongue and pen, the repudiation of the state debt of Indiana, and drew upon himself the wrath of the politicians who proposed it. He advocated and effected (though it proved to be but for a season) the removal of the college from Hanover and its re-charter as a university at Madison, and thus alienated from himself for years the friends of Hanover. His position and his policy in reference to the question of slavery engaged him in many heated arguments and personal antagonisms in our church courts. He is therefore peculiarly liable to have been misunderstood and really unknown. It is but simple justice to say that in his private life and in his personal traits he was a model character.

"Of a peculiar and majestic bearing, being six feet three inches in height, with a keen sense of propriety and prerogative, he was open-handed in generosity, abundant in sympathy and conscientious to the last degree. In scholarship he was so varied and so ready that as college president he could take the place of any absent professor and, without text-book, hear a recitation, whether in conic sections or the Iliad. In his theology so Biblical, in his preaching so earnest, with an exegesis of Scripture so lofty, with an interpretation always on God's side, he was a superior, an amiable man. His piety, seemingly, was personal knowledge of God. As he said at the last, 'I die in God, I die in Christ,' even so had he lived." *

It would probably have been the united testimony of all who came into close personal acquaintance with Dr. MacMaster at New Albany, as did the writer of these pages, that he was one of the most remarkable and gifted men of his generation. He worked there under almost overwhelming discouragements—the excitements of the country and the apathy of the Church. But still his work was enough to show what he could have done, and would willingly have done, in the build-

* Historical Sketch of the Seminary, 1876.

ing up of a great theological school even at New Albany, had his lot been cast in a more propitious era, and his self-denying efforts been sustained by the whole-hearted co-operation of a united church.

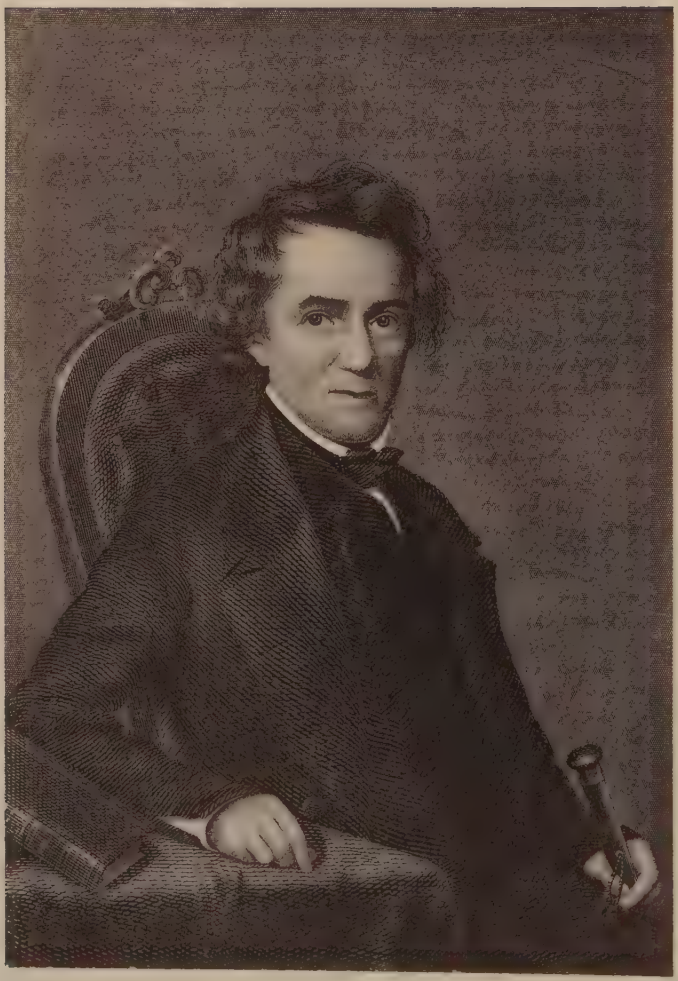
In explanation of Dr. Lindsley's connection with the Seminary it should be stated that, prior to his resignation of the presidency of Nashville University, he had been united in marriage with Mrs. Mary Ann Ayers, of New Albany, the widow of Mr. Elias Ayers, who had contributed so largely to endow the Seminary in that city. As she was possessed of large means, and Dr. Lindsley himself was a gentleman of ample fortune, his services in the Seminary, during the time he continued as professor, were always rendered without pecuniary compensation, being cheerfully given as a contribution to the institution. He was inaugurated in January, 1851, and served for several years as professor in the Seminary. At several different times, owing to the uncertain condition and prospects of the institution, he tendered his resignation to the Board of Directors. This was finally accepted in 1853, but he did not cease to give instruction in his department. Continuing to reside in New Albany, and feeling an abiding interest in the welfare of the Seminary, he volunteered to give instruction with the newly elected faculty of that year, and continued thus to teach until shortly before his death.

Dr. Lindsley was recognized everywhere as "a scholar, and a ripe and good one." By his urbanity, his dignity and his gentle bearing, in all the walks and relationships of life, he invariably won the approval and the admiration of all persons with whom he became associated. In the judgment of his contemporaries he was one of the leading spirits of his time, especially in the great cause of education, to which his life was so largely devoted. Probably few men have lived in any age or country who put a higher estimate on the office of instruction, or felt a heartier enthusiasm in the work of the practical teacher. During the forty years he spent in this work at Princeton and Nashville, before coming to New Albany, he never ceased to magnify his high calling as an instructor of youth. Throughout the whole country, at the East and the

West, he gained a reputation for learning and eloquence, and for the higher collegiate culture, which marked him as one of the most thorough and accomplished educators of his day. His services were sought in succession by college and university boards, far and near, as vacancies occurred in the presidency of these institutions. Probably no one man in all our land had ever been so often elected to these high positions, and so urgently solicited to accept them. So wide was his reputation in this respect that in 1834, when he was sent as a commissioner to the General Assembly of the Presbyterian Church, then meeting in Philadelphia, he was nominated for the office of moderator of that body, and was unanimously elected by acclamation, without an opposing candidate.

We may so far anticipate the history here as to say that Dr. Lindsley died at Nashville, Tennessee, in May, 1855, while in attendance on the sessions of the General Assembly of the Presbyterian Church, to which he had been sent as a delegate from the Presbytery of New Albany. He was in the sixty-ninth year of his age.*

* Dr. Lindsley's Works, with the Memorial of his Life and Character, edited by Prof. L. J. Halsey, were published in 1866, in three octavo volumes, by J. B. Lippincott & Co., of Philadelphia.



REV. PHILIP LINDSLEY, D. D.

CHAPTER IV.

A NEW SEMINARY AT DANVILLE, KY.

1852–1853.

Effect of Locating the Danville Seminary. Results Accomplished at New Albany. The Seminary at Allegheny, Pa. Movement for a Seminary at Cincinnati, by Dr. Rice. Not Satisfied with New Albany. Proposed Transfer to the General Assembly. Professors at New Albany Resign. Action of the Seven Synods on the Question of a New Location. Strong Movement in Kentucky for a Seminary at Danville. Memorial of the New Albany Directors and Trustees. No Transfer of Location Proposed by Them. Only a Transfer of Control. The Kentucky Proposition to the Assembly. What it Involved. Action of the Assembly. Danville Chosen as the Place for a New Seminary. A New Faculty and New Board of Directors Elected. Danville Seminary Organized. Professors Inaugurated. Successful Opening. First Years of its History. Disappointment at New Albany. Action of its Directors and Trustees. Effect on the Synods. Indignant Protest of Dr. MacMaster. Resolution of the Directors to Continue the Seminary at New Albany.

The whole history of theological education in the Northwest cannot be adequately told without some account of the establishment of a theological seminary at Danville, Ky., by the General Assembly of 1853. For no single event, thus far, had exerted so decisive an influence on the problem of a school for the Northwestern synods as the organization of this new seminary in the heart of the Synod of Kentucky. It seemed to be, and in fact it proved to be, a departure from the policy of union and co-operation between the Northern and Southern synods, which had hitherto determined that the location of these training schools for our ministry should be along the border line of the Ohio River.

It is true that the old policy of union and co-operation had

not up to this time been crowned with entire success. It had not yet given the Church one permanently endowed and flourishing institution on the banks of the Ohio, where the experiments had been tried for more than twenty years. The Northern synods, whose whole drift of population was toward the West and the Northwest, seemed unwilling to cast in their lot permanently with any school so far south and east as the older settlements along the Ohio border; while the youth from the Southern synods seemed reluctant to come so far north, and join hands with the youth across the river.

Yet it should be stated, as an important fact, that, so far as pursued, even though to a limited extent, the policy of friendly intercourse and co-operation in a seminary open alike to students from each section of the country had worked very satisfactorily, both at Hanover and New Albany. Until the death of Dr. Matthews in 1848, and indeed down to the opening of the new seminary at Danville in 1853, there was an interchange and commingling of students from the free and the slave states, producing the happiest results. The annual catalogues of the Seminary, at its two Ohio River locations, show more than fifty names of young men—more than one-quarter of the whole number matriculated—who had either come to the Seminary from their native homes in the South, or who, being born in the Northern States, had gone, after graduation, to the South as their chosen field of labor.

In this way, the Seminary, all through its career, had been very successfully illustrating that a theological school, located at some convenient point along the dividing line between North and South, might be a place of amicable and profitable meeting for study, and, so far as its influence extended, might prove in the end a bond of union to both church and country. Many good and true men of the time, both in the North and South, entertained these views. They thought that in the training of the ministry the true policy was one ministry for the whole Church, and one church for the whole country. Such was the sentiment of the founders of this Seminary, when they placed it so near the border; and it is perfectly obvious that its whole history and influence, so long as it con-

tinued there, were in the line of that early policy of union and brotherhood.

It is significant to notice that in the first class—a class of nine—which entered at New Albany in 1840, were two sons of Dr. Crowe from Hanover, Ind., two young men from Missouri, one from Ohio, one from Pennsylvania, one from Illinois—Samuel Hart, one from New Jersey — Samuel J. Baird, and one from Tennessee—James M. Priest, the last named a colored man, who, after finishing his theological course, was sent as a missionary to Liberia, in Africa, where he spent a long and useful life, and whence, so recently as 1879, only a few years before his death, he made a substantial donation to the Seminary on the occasion of its semi-centennial anniversary.

For four or five years succeeding the death of Dr. Matthews in 1848, no little discussion occurred, and also some conflict of opinion, among the friends of the Seminary, as to what was best to be done with it. There was not entire satisfaction with its success at New Albany. Efforts had been made to induce all the Western synods to unite in its support. These were so far successful that seven synods, including Kentucky, Tennessee and Missouri, had appointed directors, and recommended the institution to the liberality of their churches. As early as the convention of 1838, which fixed the location at New Albany, the Synod of Kentucky had agreed to appoint directors and give its influence to the Seminary, on condition that it should appoint and support its own professor.

But, after an experiment at New Albany of eight or ten years, neither funds nor students had come to it sufficient to give anything like an adequate endowment or a marked success. In this condition of uncertainty, about the end of this time, a movement was made to unite the seminaries of Allegheny and New Albany, the former as well as the latter being much straitened for funds. But this was found impracticable. The next movement was to place the Seminary for the West under the control of the General Assembly; and this, as Dr. N. L. Rice tells us, "was decidedly favored by many of the most influential ministers in the synods of Cincinnati, Indiana and Northern Indiana." *

* Presbyterian Expositor for May, 1859.

About this time a movement was made at Cincinnati to found a seminary under the lead of Dr. Rice himself, subject to the control of the General Assembly. Dr. Rice had been called to the pastorate of a church in Cincinnati in 1844, and he had come with a great reputation, both as a logician and as a theologian, justly won in his public debate with Alexander Campbell on the subject of baptism, at Lexington, Ky., a year or two earlier. He had never been satisfied with the location of the Seminary at New Albany. He had, in fact, strenuously opposed it in the convention of 1838, being present in that body as a delegate from the Synod of Kentucky. He contended that a theological seminary ought to be either in a town of small size or in a large city; that New Albany had the advantages of neither and the disadvantages of both.

Lane Seminary at Cincinnati was no longer a seminary of the Old School branch of the Church, and therefore the Ohio churches were induced to look with some favor on this new movement to supply the deficiency. Accordingly a seminary was opened at Cincinnati in the year 1851, with two professors, the venerable Dr. James Hoge, of Columbus, Ohio, and Dr. Nathan L. Rice, of Cincinnati. Subsequently, Dr. Willis Lord, then of Cincinnati, became one of its professors, and Rev. James C. Moffat, afterwards of Princeton, N. J., served in the same capacity for one year. The Cincinnati undertaking was voluntarily abandoned when the General Assembly had organized the seminary at Danville. In the "Expositor" of 1859 Dr. Rice says: "Repeated attempts have been made to heap odium upon us as the responsible author of this movement, but the names of those known to have actively promoted it are sufficient to satisfy every one that the credit does not belong to us, more than to leading men in all the Western synods."

It became evident from these conflicting movements on the part of prominent men in the synods north of the Ohio, as well as from want of cordial co-operation in the Southern synods, that the Seminary at New Albany must soon prove a failure unless placed on a different basis. Accordingly, in the autumn of 1852, its friends felt constrained to take measures for

its transfer to the General Assembly. The question was raised in the Synod of Cincinnati, which met before the other synods, whether the institution should be given to the Assembly with the chairs vacant that that body might elect professors. An amendment so providing, after earnest discussion, was incorporated in the paper prepared by the Board, which was adopted by the other synods.

In view of this action on the part of the several synods, and out of courtesy to the General Assembly, to whose supervising control the Board of Directors had resolved to offer to transfer the Seminary, the three professors at New Albany, Drs. MacMaster, Stewart and Lindsley, in 1853, resigned their professorships. The classes under their instruction had been well taught, and there was no considerable diminution of students, except in the last year. There was then, however, as might have been expected on account of these divergent views and movements in the Church, some decline of the numbers in attendance. At the time the offer to transfer control was made to the Assembly, the whole property belonging to the Seminary was valued at fifty-four thousand dollars.

In the meantime there had been a growing feeling among prominent members of the Synod of Kentucky that the time had come for the General Assembly to take in hand the founding of one great seminary for the whole Western Church, and that the best location for it would be in that central state. The Presbyterians of Kentucky had early contemplated a theological department in connection with their college at Danville. The charter of that institution, amended in 1824, made special provision for such a department, authorizing its trustees to secure funds to be applied exclusively to the purpose of maintaining one or more professors of theology separate and distinct from the college.

As early as 1828 the Synod of Kentucky resolved to carry out this provision, and the next year overtured the General Assembly on the subject in the following terms:

"The Synod of Kentucky, having at their last session established a theological seminary under the charter of Centre College at Danville, do request to be taken into union with the

General Assembly and under its care, on the terms specified in the general principles laid down by the said synod, for which the General Assembly is referred to their records, pages 50 to 58." The General Assembly received the overture favorably, and approved the plan of the seminary, but recommended a delay until the next year. Before its next meeting the seminary at Hanover, Ind., had been opened under Dr. John Matthews, and the matter of a similar institution at Danville seems to have been given up for that time without further action.*

Still, however, the Kentucky ministers and churches felt deeply interested in theological education, and the work of endowing a theological professorship was not abandoned. During the years 1847 and 1848 a fund, amounting to twenty thousand dollars, was raised, to be held as the theological fund of the Synod of Kentucky, its income to be appropriated to the support of a professor in the New Albany Seminary, to be appointed by the said synod. This sum it was now proposed to offer for the support of a seminary to be founded by the General Assembly, which sum was to be increased to seventy-five thousand dollars in case the General Assembly should establish the seminary at Danville.

At the meeting of the General Assembly of 1853, which was held in Philadelphia, a number of important documents came before that body in relation to the transfer of the New Albany Seminary to the care of the Assembly, and to the wider question of one seminary for all the Western synods. There was first a memorial from the Board of Directors of the New Albany Seminary, and also a report setting forth the action of its Board of Trustees, each agreeing fully to the proposed transfer to Assembly control, but contemplating no removal of the Seminary from New Albany. There were next reports from each of the seven synods thus far having control, each agreeing to the matter of a transfer to the General Assembly, but only two of them suggesting any change of location, namely, Nashville and Missouri, in whose reports St. Louis was named as the best place for one great Western

*Dr. Van Rensselaer's Presbyterian Magazine for May, 1854.

seminary. There was also a brief report from the directors of the new seminary at Cincinnati, placing the whole matter of that seminary in the hands of the General Assembly.

The following extract from the memorial of the Board of Directors at New Albany above referred to will serve to show the spirit and intention with which this offer was made to the Assembly. After naming the seven synods thus far controlling the Seminary, viz.: Cincinnati, Indiana, Northern Indiana, Illinois, Missouri, Kentucky and Nashville, and reciting their recent action in favor of this transfer to the Assembly, the memorial goes on to say:

"The directors, in obedience to the wishes of all the synods concerned, do hereby tender to the General Assembly all the right of property in, and control over, the Seminary and its funds, which are now vested in the synods aforesaid; and the directors respectfully request the Assembly, at its present sessions, to establish a Plan, or Constitution of the Seminary, which shall be adjusted to its new relations, appoint directors and professors, complete its endowment, and do whatever else is needful, in order to give effect to the wishes of the synods.

"For the purpose of affording to the Assembly the opportunity of appointing whom they may prefer to the professorships, the directors state that the present professors of the Seminary, acting upon their own sense of what is proper in the case, have several months since resigned their professorships and the directors, having expressed their high sense of the qualifications and fidelity of these brethren, have accepted their resignations, in the event of the proposed transfer being consummated by the action of the Assembly; and when the Assembly shall appoint its Board of Directors the present Board will consider itself dissolved. And still further, this Board have, by resolution, requested the Board of Trustees to transfer the funds of the Seminary to the new Board of Trustees which may be created, in conformity with the action of the various synods concerned.

"But the Board desire it to be understood by the Assembly that the proposed transfer is made upon condition that the Seminary be retained at its present location in New Albany,

and that it be accepted by this Assembly." Adopted April 27, 1853.

Besides the foregoing, there were two other important papers before the General Assembly, strongly urging that body to locate and organize a new seminary of the first-class for the whole Western Church. The first contained a series of resolutions adopted in Philadelphia, during the session of the Assembly, by commissioners and others from eleven synods in the West and Southwest, met in convention in that city. The second was a written proposition, in the form of an overture concerning the endowment of the new seminary, signed by all the commissioners in the Assembly from the bounds of the Synod of Kentucky. The latter paper was in these words: *

"Overture from Commissioners to the General Assembly from Presbyteries in the Synod of Kentucky. Philadelphia, May 23, 1853.

Certain members of the present General Assembly, being commissioners to it from presbyteries belonging to the Synod of Kentucky, desire to make the following statement to the General Assembly:

I. If the General Assembly will see fit to establish a theological seminary in the West, in accordance with the wishes of seven synods, now officially laid before the Assembly, and will pledge itself, with God's blessing, to make a seminary of the first-class, the Synod and people of Kentucky will contribute $20,000 towards the endowment of one of the chairs in said seminary — let it be located where it may — upon condition that three other chairs are endowed with a like sum.

II. If the Assembly will see fit to locate and sustain said seminary at, or near, the town of Danville, in the State of Kentucky, the synod and people of that state will give towards the support of the said seminary: 1st, $60,000 towards the endowment of three chairs in said seminary; 2nd, ten or more acres of land in, or near Danville, as a site for said seminary; 3rd, the perpetual and free use of two charters, one held by the Trustees of Centre College, Kentucky, and the other by the Synod of Kentucky, by means of which the seminary may

* See Minutes of General Assembly of 1853, pp. 627, 628.

be established and its funds held; 4th, the most earnest co-operation in doing whatsoever else is or may be needful towards the full endowment and permanent establishment of said seminary.

John C. Young,	F. W. Urey,
W. L. Breckenridge,	W. C. Matthews,
Louis Marshall,	Thos. J. Montgomery,
J. Wood Wilson,	John A. Lyle,
Samuel Casseday,	James Matthews,
F. Senour,	R. J. Breckenridge."*

This paper, signed by a dozen of the leading ministers and ruling elders of the Synod of Kentucky, including the moderator of the Assembly, Dr. Young, carried great weight, and unquestionably had much to do in shaping the final decision of the body.

The standing committee of the Assembly on theological seminaries, whose chairman was Dr. R. J. Breckenridge, to which all these documents had been referred, reported to the Assembly recommending for adoption the following resolutions:

"1st. That the Assembly will now decide, by a majority of votes of its members, at what point in the West a new theological seminary shall be established by it.

2nd. That it will, by God's help, establish at a point to be thus designated, and with the least possible delay, a new theological seminary of the first class.

3rd. That the committee on seminaries is charged with the duty of laying before this Assembly in the meantime, and with the least practicable delay, a plan for the endowment of said seminary, and for raising the funds necessary for setting it up and sustaining it.

4th. That the said committee is charged with the further duty of laying before the Assembly a plan for the organization of the seminary itself, as to professors, directors, trustees, students and course of studies."

The resolutions were all adopted.

When the first resolution had been adopted the choice of

* Minutes of General Assembly of 1853, p. 631.

the place was next in order. New Albany, St. Louis, Danville, Nashville, Cincinnati and Peoria were put in nomination. After extended discussion on the question of location, Peoria, Nashville and Cincinnati were withdrawn from nomination, and the Assembly proceeded to take the vote on the other three places. The roll was called, and the vote resulted in thirty-three for New Albany, seventy-eight for St. Louis, and one hundred and twenty-two for Danville.

Being thus chosen on the first count, by a majority of all the votes cast, Danville was declared to be duly appointed as the location of the new seminary. On motion the moderator led the Assembly in thanksgiving to God for the harmony of feeling with which the result was reached, and in supplication for the divine blessing on the seminary.

On motion it was "Resolved, that the new seminary shall be called The Danville Theological Seminary, under the care of the General Assembly of the Presbyterian Church in the United States of America. Its first session shall be opened at Danville on the 13th day of October, 1853, under the care of the professors to be elected by the present General Assembly, or as many of them as may accept the chairs tendered to them."

Before its adjournment the Assembly elected a Board of Directors for the new seminary, and also a full faculty of instruction. All necessary arrangements were made, and committees appointed, to inaugurate the institution on a permanent basis at the time designated.

Rev. Robert J. Breckenridge, D.D., LL.D., was elected professor of Exegetic, Didactic and Polemic Theology;

Rev. Edward P. Humphrey, D.D., professor of Biblical and Ecclesiastical History;

Rev. Benjamin M. Palmer, D.D., professor of Oriental and Biblical Literature;

Rev. Phineas D. Gurley, D.D., professor of Pastoral Theology, Church Government, and Composition and Delivery of Sermons.

Drs. Palmer and Gurley declined their appointment. The other two professors, Drs. Breckenridge and Humphrey, ac-

cepted, and were duly inaugurated at Danville, October 13th, 1853. An assistant teacher of Hebrew, Rev. J. G. Reasor, was employed by the Board for the session. The Seminary was thus opened with encouraging prospects, the two professors dividing the course of studies between themselves and their assistant for the first year.

Beginning under such auspicious circumstances, with the high endorsement of the General Assembly, and with an able, though small faculty, the seminary at Danville was for the first eight years very prosperous. Its endowment was increased, and the number of students in attendance from year to year was much larger than had been the case at Hanover or New Albany. There were twenty-four young men in attendance the first session, and the number continued to increase until 1862, when it was greatly reduced in consequence of the civil war, and the disruption of the Church. During the intervening eight years the highest number attending in any one year was fifty-three. The average attendance for those eight years was forty-one, and the average of matriculants nineteen. In 1862 the number in attendance fell to eleven, and in 1863 to eight.*

The number of instructors during these earlier, prosperous years was increased by the election of Rev. Stuart Robinson, D.D., to the chair of Pastoral Theology and Church Government, and of Rev. Stephen Yerkes, D.D., to that of Biblical and Oriental Literature. There can be no question that the new seminary gave a fresh impulse to ministerial education in the Synod of Kentucky, and in other synods at the West and South. It had an able faculty, and trained many successful ministers. It had rendered, and was rendering, good service to the Church at the West and Southwest, when its usefulness was so sadly interrupted by the political and ecclesiastical conflicts of the times.

The immediate effect of the Danville movement was unquestionably to injure all the prospects of the New Albany Seminary by at once narrowing its field, cutting off its support and closing its doors in so far as Southern students were concerned. It had the effect of drawing a new line of separation,

* See Annual Reports in Minutes of General Assembly.

that had never existed before. As a matter of course, the three synods of the slave states, Kentucky, Missouri and Tennessee, thus far confederated in its control, drew off in large part, and left the Seminary to the care of the four synods north of the Ohio.

Dr. MacMaster, in his speech before the General Assembly of 1859, well expressed the exact posture of things at this particular crisis of the Seminary's history, caused by the Danville movement of 1853.

"The synods in the free states, thus abandoned by the synods in the slave states, whose union with them they had importunately sought and always desired, had nothing left to them but to continue, as they best could, their Seminary, greatly damaged, first by the indifference toward it, and then by the abandonment of it by the synods in the slave states. Those who cared enough about the matter to occupy their thoughts with it soon perceived that the ends for which the Seminary was established could be in any adequate manner attained only by uniting upon it all the synods of the Northwest, or at least a majority of them. It was in the expectation of such a union that the Seminary was continued at New Albany. But to anticipate a movement for this end before the time would have been fatal. Nothing was left to the Seminary but to put down its anchors where it was, and await the development of events and the indications of Divine Providence."

The Board of Directors of the New Albany Seminary in their first report after the organization of the seminary at Danville, made to the seven synods, under date of June 16, 1853, expressed very clearly what had been the old policy of union between North and South, as contrasted with this new policy of separation inaugurated by the Danville movement. They said: "On one aspect of this subject as it now exists, to prevent misapprehension, the directors deem it incumbent on them to make an explicit declaration. From the beginning we have earnestly desired the establishment on the Ohio River of a school for the professional training of our candidates for the ministry, in the support and control of which the churches in the slave-holding

states and the free might be united. It has been our desire that this should be done on the one hand without unworthy compromise of principle in favor of slavery, while on the other hand there should be found the discrimination which truth and justice require us to make between the system and those who are unwillingly connected with it and seek by feasible means its termination."*

In reference to the apparent failure of the institution thus far to accomplish its great purposes, the directors said: "It is true that the Seminary has from the beginning labored under embarrassments such as are almost universally incident to enterprises of a like character in a new country, and that it has not been able to accomplish as much as was desired and hoped. Nevertheless, with the limited means placed at its disposal, and with all the disadvantages under which it has labored, it has furnished the means of their professional education to about one hundred and fifty candidates for the ministry, nearly all of whom are now engaged, with much usefulness and acceptance, in the work of their Master, some in heathen lands and some in frontier and destitute portions of our own country."

Further on in their report, the directors expressed their views and feelings in regard to being thus cut off from co-operation with the Southern churches and from their long-cherished policy of a union seminary, by the creation of a new seminary at Danville.

"We deeply regret to have observed that it was expressly urged in the late General Assembly, with reference to the question of slavery, in the argument for establishing a new seminary, that it must be placed within the slaveholding states. It may be that, by pressing this consideration and founding a new seminary, having by its location and organization essentially a sectional and local character, the churches on the north side of the Ohio will find forced upon them, contrary to their own desire, the necessity of building up, without the co-operation of their Southern brethren, a seminary for these great and free states of the Northwest, destined to be one of the most populous and important regions of the whole country. What

* Report of the Board of Directors of the New Albany Seminary, 1853.

the directors wish now to say is that we deeply regret the introduction of this argument, and the action for the establishment of a seminary based upon such argument, both strongly tending to divisive courses and unblest issues; that for these things we are not responsible, and that we are well assured that the churches of the free states will not be driven from the just and conservative ground upon which, in relation to this subject, they have so long stood, but will continue to cherish the hope of union and co-operation with their brethren of the South in providing a well qualified ministry for the whole Church." *

At the time of these occurrences the writer of this history was a member of the Board of Directors of New Albany Seminary, and had been urged about that time to become one of its professors. He felt a deep interest in its welfare, and remembers the feelings of sadness and disappointment experienced by its old friends and supporters on the unexpected turn of events which created the new seminary at Danville. It was natural that the New Albany directors and professors should feel much aggrieved by the action of the Assembly, and express themselves strongly in the matter. For neither the professors nor the two Seminary Boards of directors and trustees, in proposing that the General Assembly, instead of the synods, should have the control of the Seminary, had ever for one moment proposed or agreed that the General Assembly should move the institution from New Albany or create a new one elsewhere. This they felt precluded from doing by their virtual contract with Mr. Elias Ayers in receiving his large donation, which had been conditioned on the Seminary's being located and fixed at New Albany. It is not surprising, therefore, that the old friends and supporters of the institution, who had given to it their labors, their prayers and their substance for a period of twenty-two years—ten at Hanover and twelve at New Albany—should feel deep disappointment and sorrow when they saw their hopes defeated and their loved Seminary virtually extinguished by this unexpected action of the General Assembly.

* Pamphlet Report of the Directors of New Albany Seminary, 1853.

The report from which these extracts are taken concludes with the following declaration of the purpose of the directory to continue the Seminary at New Albany: "The Board of Directors, after a careful, patient and earnest consideration of the whole subject, have come to the deliberate and unanimous conclusion that the Great Head of the Church calls us to sustain and perpetuate this Seminary, and may we not appeal to our brethren, for the work's sake and the Master's sake, to unite in accomplishing this great service for His glory and the good of His Church?"

This decision of the Seminary authorities at New Albany to go forward with their cherished institution, seemingly in the face of what the General Assembly had done in establishing the Danville school, led to some adverse criticism in the public prints, in which this course was condemned as being irregular and schismatical on the part of the New Albany men. These strictures were answered by both Dr. Thomas and Dr. MacMaster. In September, 1853, the Board of Trustees of the Seminary published in pamphlet form "A Defence Against the Late Assaults upon the New Albany Seminary." It was written by Dr. MacMaster, and contained a full statement of all the essential facts in the case and a vindication of the Seminary against the charges alleged. He felt that the assaults against the old Seminary were unjust and injurious, and he repelled them in terms of severity and indignation. In replying to these charges he said: "The attempt to shift the odium of this separation upon the New Albany directors and their friends is unworthy a fair and honorable opponent. It cannot be done. No; it is written in a book, graven with an iron pen in the rock forever, and no power can change the fact that upon the projectors and advocates of the Danville Seminary rests the responsibility of this schismatic course. It is they who have hunted up and set this wedge of division. We shall see whether they will drive it. We are well persuaded that the friends of the New Albany Seminary will have no part in this evil work." *

* Pamphlet Defence of the New Albany Seminary, 1853, p. 26, and Dr. MacMaster's Speech in the General Assembly of 1859, p. 15.

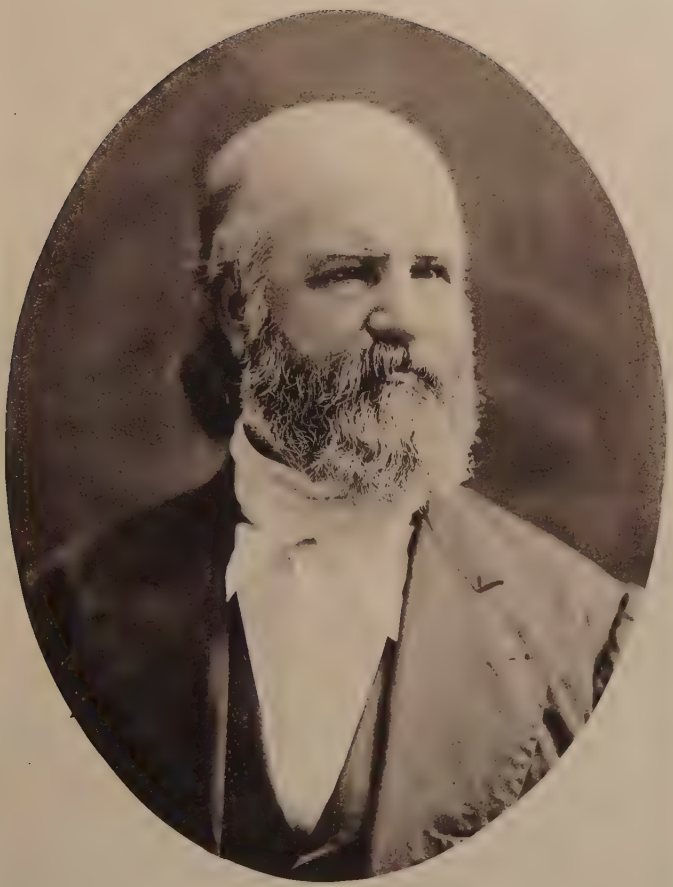
CHAPTER V.

THE SEMINARY QUESTION REOPENED.

1854–1856.

The Location at Danville not Satisfactory to the Northwest. Reversal of Policy. What was to be Done at New Albany. The Whole Problem Reopened. A Protest. Dr. Rice's Position. Four Synods North of the Ohio. Friends of New Albany not Satisfied. Two Seminaries too near Together. Dr. Wood's Opinion. The New Albany Professors Reappointed. Efforts to Sustain the New Albany Seminary. Action of the General Assembly of 1854. The Seminary at New Albany Reopened. Its Career Under Difficulties. Partial Success. Too far from its Proper Field. A Removal Farther to the Northwest Necessary. Reasons for Chicago as the Location. Circular Address from Professors and Others. Chicago Indicated as the Proper Place. Hearty Agreement of all the Northwestern Synods on Chicago. Synodical Constitution. Meeting of the Board of Directors at Chicago. Faculty Chosen. Trustees Elected. Legal Charter. Students Educated at New Albany. Members of the Synodical Board. Work of the Two Professors. Their Relations to the Seminary. Brief Memorial on the Life and Services of Dr. Thomas.

The organization of a new seminary at Danville was far from being a satisfactory solution of the problem which had so long engaged the prayerful thought of the synods in the Northwest. It was well enough for Kentucky and the Southwest. But it completely reversed the fundamental principle on which the Church north of the Ohio had been acting for more than twenty years — of having a theological school within their own borders. For this they had been praying and toiling and making no small sacrifice. All at once the coveted boon seemed taken from them. A seminary some hundred miles south of the Ohio River could no more meet their wants than one at Allegheny or Princeton. And yet there did not



REV. THOMAS E. THOMAS, D. D.

seem room enough for two theological schools so near together as New Albany and Danville.

Under the circumstances, it was not, at first sight, quite apparent to the old and tried supporters of New Albany what was best to be done. The larger portion of the property there, valued at $54,000, had been given by the donors under stipulation that the Seminary should remain in that city. To remove it would be to forfeit the gift. It is not surprising, therefore, that this unexpected location of a seminary at Danville had the effect of reopening the whole problem of theological education in the Northwest. Thus the period of five or six years following the action of the Assembly in 1853, was one of wide discussion, much conflict of opinion, and no little discouragement within the synods that had apparently lost New Albany without gaining Danville.

Although there was a large majority in the Assembly of 1853 in favor of locating the seminary at Danville, there was also an earnest protest against it, signed by Drs. George Junkin and Jonathan Edwards, with five others, on the ground that such a location would not meet the exigencies of the Great West, as it was "too near the eastern boundary of the vast country and ecclesiastical territory to be accommodated."* Dr. Rice, although, in deference to the Assembly, he had given up all further attempt to found a seminary at Cincinnati, was also opposed to the location chosen by the Assembly. He was perfectly satisfied that one seminary was amply sufficient for the entire West for many years to come; and as fully satisfied that the Northwestern synods would not go to Danville. "Nevertheless," he says, "after the seminary was located at that point, we more than doubted the expediency of attempting to found another for some years. Accordingly, when consulted by a prominent member of the Board of Directors, then residing in Indiana, with regard to the immediate reopening of the New Albany Seminary, we gave our opinion against it."†

The four synods north of the Ohio, in their action in favor of transferring the Seminary to Assembly control, had certainly

* Minutes of the General Assembly, 1853. † Presbyterian Expositor of May, 1859.

not contemplated a removal to a place so near as Danville, even if they had contemplated any removal at all. Nor had the Board of Directors and the Board of Trustees, in their offer to transfer the control and the property of the New Albany Seminary to the Assembly, looked forward to any removal of the Seminary itself to another location. On the contrary, the Board of Directors, in their memorial to the General Assembly, had explicitly said, in making the offer: "But the Board desire it to be understood by the Assembly that the proposed transfer is made upon condition that the Seminary be retained at its present location in New Albany, and that it be accepted by this Assembly."

The Assembly of 1853, in locating the new seminary for the whole West at Danville, undoubtedly supposed that the institution at New Albany would not be continued. It must have been manifest to all that the Church did not need two seminaries on the same field, and so near each other. Dr. Wood, at the first meeting of the Board of Directors subsequent to this action of the Assembly of 1853, expressed the opinion that, inasmuch as the Assembly had seen fit to locate the seminary at Danville, the New Albany Seminary could no longer succeed at that place, except in a small way. And he went so far as to propose that the Board should appoint a committee to inquire of Mrs. Lindsley (formerly Mrs. Ayers) whether she would consent to have her donations (given and promised) to the Seminary at New Albany used in some other location. Dr. Wood said further that the main reason for locating the Seminary at New Albany no longer existed, namely, the co-operation of the synods on the south side of the Ohio River, and therefore they ought, in his judgment, to take the requisite steps for its removal. His proposition was not, however, adopted at the time.*

On the contrary, the Board of Directors, in view of all the circumstances of the case, resolved to carry on the Seminary at New Albany, and in October of 1853 reappointed Drs. MacMaster and Lindsley to the chairs they had resigned. The three synods of Cincinnati, Indiana and Northern Indiana, at

* Dr. Wood's Historical Sketch of the Seminary, and Presbyterian Magazine for September, 1854, p. 426.

their annual meetings held the same month, took action to the same purpose, thus clearly revealing that the "Church in this great Northwestern field was resolved to have a school for the theological training of her youth within her own borders." *

The institution at New Albany was, therefore, opened at the usual time, and carried through the session of 1853-1854. At the meeting of the General Assembly in May, 1854, the subject of the New Albany Seminary elicited an animated and protracted discussion. Inasmuch as some of the former supporters of New Albany had doubted the wisdom of sustaining a school at that point after the Assembly had organized a new one at Danville, and inasmuch as the friends of Danville felt somewhat aggrieved by this movement in favor of New Albany, it became incumbent on the Assembly to decide the matter. After a full hearing of both sides, from Drs. R. J. Breckenridge and E. D. MacMaster respectively, the following resolution, offered by the Rev. John A. McClung of Indiana (himself a Kentuckian), was adopted: "That this General Assembly has no intention in any way to interfere with the Theological Seminary at New Albany, nor with those synods which shall continue to be united in the support and control of that institution, nor with any of the churches under the care of such synods." †

By this action the Assembly clearly vindicated the ecclesiastical right of the synods north of the Ohio, and the former friends and supporters of the New Albany Seminary, to do what they saw best with that institution—either to remove it to some other location farther north, or to sustain it where it was. For the present they chose the latter, and made a vigorous effort for its better endowment. The Board of Directors, appointed by the three synods of Cincinnati, Indiana and Northern Indiana, held an adjourned meeting at Oxford, Ohio, in June, 1854, during which the general interests of the Seminary were fully discussed, and entire unanimity prevailed as to the policy of carrying forward the institution.

Encouraged by the recent action of the Assembly, and

* Dr. Van Rensselaer's Presbyterian Magazine for June, 1857, p. 258.
† Minutes of General Assembly of 1854.

trusting in God for help, they resolved to secure a faculty and endow the Seminary at the earliest day practicable. They appointed well known and successful agents to visit the churches for the purpose of raising funds. Dr. E. D. MacMaster signified to them his acceptance of the chair of Theology, to which he had been reappointed the autumn before. The Rev. Thomas E. Thomas, D.D., a fine scholar, and widely known as an able expository preacher, was elected to the chair of Bibliology and Scripture Exegesis, and signified his acceptance before the Board adjourned. Rev. Philip Lindsley, D.D., agreed to give instruction in the chair of Ecclesiology, which he had formerly held.

Thus, with as full a faculty on the ground as the institution had ever had, and with the promise of a large increase of students at the opening of the coming session, the Board, through its secretary, Rev. John M. Stevenson, D.D., addressed a circular to the churches, closing with the following hopeful words: "Now that the voice of the Church has been so unambiguously and repeatedly expressed through the directory, the synods and the General Assembly, and that the means for supporting the present professors are secured, and other plans perfected for the complete endowment of the Seminary—now that its permanent establishment has become a fixed fact, we have no hesitation in urging the friends of our Zion in the immense region interested to unite in a hearty, persevering and prayerful effort to furnish the students, and to train a ministry such as our country and the age demand."

But the results did not answer to these expectations. The professors were able men, and they did their part well. The catalogue of the session of 1854–1855 showed fifteen new students, which was, indeed, a larger number than had matriculated in any former year. But there was a falling off the next two years. Neither the number of students secured nor the amount of endowment raised was what had been expected. It soon became evident that there must be a change of location. Already the question of removal had begun to be agitated. Although, as a point of ecclesiastical order, there

was no obstacle in the way of continuing the Seminary on its old ground at New Albany, still the contiguity of that location to Danville rendered it expedient, and even necessary, in the judgment of its wisest friends, that the institution, now cut off from the South, should be removed to some central point, nearer the heart of its great Northwestern field. The Danville school at that date was rapidly growing; and every day of successful growth at Danville only necessitated and hastened the departure from New Albany. It was no longer a question of preference, but a question of existence. Dr. Rice was right when he said: "Three elements are absolutely essential to a successful theological seminary—a suitable location, a pecuniary basis, and qualified professors who enjoy the confidence of the Church." The first of these elements was now the problem for the Seminary of the Northwest. Where was the best location to be found?

By this time things were tending strongly towards Chicago. During the period when this struggling Seminary was seeking to take root and grow on the banks of the Ohio, Chicago had been growing to greatness on the shore of Lake Michigan. It was already a city of more than one hundred thousand inhabitants, and was every day becoming more and more the center of population, of commercial enterprise, of wealth and power, of unmeasured influence, of the whole vast region for which the Church desired to train an efficient ministry. Why should not the Seminary of the Northwest be at that center? There was no longer any reason for keeping it on the border. There was everything in favor of bringing it to Chicago. The men along the border themselves saw this. Dr. J. G. Monfort in 1855 said, "I have lost faith in any effort to build up at New Albany. If we meet with any success it must be in a new location." Then he suggested Chicago as the place, and named Mr. McCormick as a Presbyterian of wealth and liberality, who, if the matter were laid before him, might give largely himself, and induce others to do the same. Dr. Edward P. Humphrey, on the other side of the border, said to Rev. John Crozier in 1856, "You never can build up a seminary within a hundred miles of Danville. Make Chicago your headquarters,

move your seminary there, and you will find co-operation there, and we shall have peace." *

Substantially the same conclusion was reached about this time by the professors, directors and others, in charge of the Seminary at New Albany. After all that had been done, they were extremely reluctant to abandon the effort to build up the institution at that place and remove it to another. For several years past strenuous exertions had been made, both through the press and by personal solicitation among the churches, to endow the Seminary at New Albany, and to rally around it the Northwestern synods and presbyteries. Dr. John M. Stevenson, who was at the time pastor of the Presbyterian church in New Albany, being intimately acquainted with the professors and with all the interests of the institution, had but recently made trial of what could be done to awaken the zeal of the churches, by a voluntary agency among them for the purpose. Writing of the time after this effort, he says:

"It became evident to the professors, Drs. MacMaster and Thomas, and to the writer, about the middle of August, 1856, that it was impossible to concentrate the sympathy, means and students of the Northwestern States at New Albany. Of the various reasons creating this impossibility, the strongest was the eccentric position to the field now available, viz., the Northwest. By this time we became convinced that, though the money might have been received, the mind and heart of the Church could not be carried to this place." †

The initiatory step towards a removal of the Seminary to a better location was taken at New Albany in the month of August, 1856. It was a circular address, issued in pamphlet form, but unofficially, after considerable consultation, and signed by the two professors, Drs. MacMaster and Thomas, and by fifteen others, leading ministers, ruling elders and members of the Presbyterian Church, in connection with the synods of Cincinnati, Indiana, Northern Indiana, Illinois, Chicago, Wisconsin and Iowa. The paper reviewed the whole history of theological education in our country, the need of a learned and godly ministry for the Church, and especially for this great

* Letter of Rev. John Crozier to the Author.
† Letter of Dr. Stevenson to Rev. John Crozier, of April, 1888.

Northwestern region, to be trained within its own borders, and strongly urged the seven synods most deeply interested to consider the question of a new location, and of a concerted effort to build up an institution worthy of and adequate to the demands of the Northwest.

"Wherever," says the address, "within the broad field, the hearty good will, the contributions, and the prayers of these seven Northwestern synods can be concentrated, thither let the Seminary be removed and there let the work be done. In behalf of all who are immediately connected with the Seminary in its present situation, or likely to be interested in any changes which a change of location might require, we think we may say confidently that they will interpose no obstacle to a removal, should such be the wish of the synods."*

This able paper met a hearty approval on the part of the synods. It was written by Dr. Thomas, and was endorsed by the signatures of gentlemen well known to the churches of the several synods, most of them already prominently connected with the affairs of the Seminary. The names of the signers were: E. D. MacMaster, John M. Stevenson, J. W. Scott, J. G. Monfort, H. Maltby, John Finley Crowe, Thomas S. Crowe, John Crozier, Thomas E. Thomas, Victor King, C. Falconer, Nehemiah Wade, O. N. Stoddard, Charles Elliott, J. H. McCampbell, P. S. Shields, John Bushnell. The intention at first was to send the circular only to the churches of the three synods—Cincinnati, Indiana and Northern Indiana—at that time controlling the Seminary. On further reflection it was unanimously agreed to send it to the churches of all the Northwestern synods alike. The paper, as the result showed, had a decisive and most important bearing on the whole future career of the institution. The Synod of Cincinnati, being the first to meet, took prompt and decisive action, and thus led the way. At its fall meeting of 1856, the following resolution was adopted:

"1. Resolved, That we are bound to give thanks unto God for the measure of favor conferred on the New Albany Theological Seminary, and to record our obligation to its professors,

*Presbyterian Magazine, November, 1856, pp. 590-598.

who, through manifold discouragements, have persevered in their labors of love.

"2. That, however much good the Seminary may have done, or is yet capable of doing, the conviction is forced upon us that, with its present location, it is not capable of meeting the wants of that portion of the Church to which it most naturally belongs.

"3. That this synod believes the time has fully come when a special effort ought to be made to unite all the synods of the Northwest in the full endowment and support of a theological seminary.

"4. That to accomplish this object as soon as possible this synod will proceed at once to adopt a constitution for such a seminary, which, after its adoption, shall be sent to the several synods of the Northwest, with a request that they also will consider and adopt it.

"5. That, if any four synods shall concur in this measure, the Board of Directors appointed by them severally shall select a site as central as may be, which holds out the greatest inducements for the establishment of a theological seminary, and, with as little delay as possible, shall endeavor to provide buildings, and to secure an ample endowment.

"6. That to further this object, the synod agrees to the transfer from New Albany to the site thus selected of all the funds and appliances of the Seminary there established, so far as may be found practicable."

A constitution for the Seminary, drawn up by Dr. MacMaster, was then adopted, and directors were appointed. During September and October of 1856, Dr. MacMaster, Dr. Thomas and Dr. John M. Stevenson visited each of the synods, and laid before them the draft of the constitution, which, after full discussion, was unanimously adopted by them all.* Acting under its provisions, directors were appointed also by each of the synods. According to a suggestion contained in the circular, each of the synods agreed that the Board of Directors thus appointed should meet on the 7th of November, 1856, in the city of Chicago, in order to take the necessary measures

* See Appendix C.

to locate, endow and establish the Northwestern Theological Seminary. *

The new Board of Directors, appointed by the different synods of the Northwest, to-wit, Cincinnati, Indiana, Northern Indiana, Illinois, Iowa, Wisconsin and Chicago, convened in the city of Chicago, in the South Presbyterian church, November 7, 1856, in accordance with the order of the appointing bodies. Thirty delegates from the synods — ministers and ruling elders — were in attendance during the sessions of the Board, which were continued for several days. The body was temporarily organized by calling to the chair the Rev. Fielding N. Ewing, of the Synod of Illinois, and appointing Rev. James D. Mason, of the Synod of Iowa, to act as secretary. A committee was appointed to nominate permanent officers, when Rev. Samuel T. Wilson, D.D., of the Synod of Chicago, was elected president, Hon. Lincoln Clark, of the Synod of Iowa, vice-president, and Rev. Joseph G. Monfort, D.D., of the Synod of Cincinnati, secretary. The question of location was considered, and a large majority of the delegates expressed a decided preference for Chicago as the place. But only an informal vote on this point was taken, as it was deemed best not to bind the Board prematurely to any particular site. The question of site was left to be determined thereafter, as contributions in the form of land, buildings or money might be tendered to the Board.

It was decided that the operations of the Seminary at New Albany be continued till the close of the session ending the last of April, 1857. A committee was appointed to attend the closing examinations of the students at that time. The Board also established three professorships, under the titles of: I. Didactic, Polemic and Pastoral Theology; II. Bibliology, including Biblical Literature, Hermeneutics and Exegesis; and, III. Ecclesiology, including the Constitution, Polity and History of the Church. They then proceeded to fill these several chairs by electing, or re-electing, Rev. E. D. MacMaster, D.D., to the first; Rev. Thomas E. Thomas, D.D., to the second, and Rev. A. B. Brown, D.D., to the third — each by a majority of

* Presbyterian Magazine, November. 1856, p. 599.

the voters present. The three professors were requested to make provision for instruction in Sacred Rhetoric also during the term, at their convenience. *

Dr. A. B. Brown, who was elected to the chair of Ecclesiology, declined the position. This chair, in the institution before its reorganization, had been made vacant by the decease of Dr. Lindsley in 1855. The meeting was marked by cordial unanimity of feeling, and high enthusiasm in view of the brightening prospects of the Seminary. †

At this meeting of the Board of Directors a Board of Trustees was elected, to hold the funds and property of the Seminary, consisting of the following gentlemen, namely: Hon. John Wilson, Samuel Howe, Col. Richard J. Hamilton, Rev. R. W. Henry, A. B. Newkirk, Col. Roswell B. Mason, and Warren Norton, of Chicago, William Bailey, of Rock Island, Ill., and Hon. A. J. Buel, of Valparaiso, Ind.

Speaking of this meeting of the Board a few years later, Dr. Rice said: "After a careful survey of the whole field, and after duly considering other offers, the new Board of Directors, representing seven synods, at the largest meeting they ever held, selected Chicago, with remarkable unanimity, as the very best location, and for their preference they assigned to the synods and the churches very satisfactory reasons; and all the synods, if we mistake not, expressed their satisfaction with the selection." ‡

Rev. Samuel T. Wilson, D.D., also refers to this earlier occasion as being one of united counsels, and of resolute purpose on the part of the seven synods to build up at Chicago a Seminary for the Northwest. In his address at the inauguration of the new professors in the autumn of 1859, he said: "Three years ago, precisely, the voice of seven synods in the Northwest, as the voice of one man, united in saying, 'We need a seminary for the training of ministers for this wide and extending field, and with the help of God we will arise and build one.' The purpose thus so harmoniously formed met with the hearty response of every Presbyterian heart, and

* Minutes of the Board of Directors of 1856.
† Presbyterian Magazine, October, 1856.
‡ Presbyterian Expositor, May, 1859, p. 271.

within a few months thereafter such a beginning had been made as seemed to promise a speedy realization of all that was desired."

The hearty co-operation of the Northwestern synods in deciding upon Chicago as the most suitable place for the establishment of their Seminary met the general approval of the Church, not only in the West, but in the East. Here, if anywhere, a seminary was needed. Here it would be entirely beyond the bounds of any seminary then in existence. And here, with God's blessing, it could most easily train a ministry adequate to supply the need of the great field. Dr. Van Rensselaer, who, as secretary of the Assembly's Board of Education, had become acquainted with the whole country, and knew both the importance and the wants of the Northwest, hailed the movement with great satisfaction. In an able article, published in the "Presbyterian Magazine" of the next year, he vindicated the propriety of the synodical movement and gave it high commendation as one sure of success. He said:

"We hailed from the beginning the establishment of a new Presbyterian theological seminary in the Northwest. We rejoice in the prosecution of the enterprise under encouraging circumstances, and trust that the Providence of God will continue to show His favor unto the end. This Seminary of the Northwest takes the place of the one at New Albany. There is no addition to the number of theological seminaries. The Synod of Cincinnati took the initiatory ecclesiastical action, and judged it best to lay the plan immediately before all the Northwestern synods. We believe, on a calm review of the case, that they acted wisely. Prompt action is commonly efficient action. Much has been accomplished already.'"*

An important meeting of the Board of Directors was held in the North Presbyterian church of Chicago, February 3, 1857. A resolution was adopted opening the way for the admission of the Synod of Missouri to a share in the management of the institution. The executive committee reported that a number of liberal offers of land had been made to the Board,

* Presbyterian Magazine, June, 1857, p. 257–260.

and among them an offer of real estate in Hyde Park, in the immediate vicinity and in full view of the city of Chicago, and upon the shore of Lake Michigan, estimated to be worth $75,000 or $100,000, this last offer being made upon the condition that the Seminary be permanently located at Hyde Park, and that the Board go forward energetically in the erection of the necessary improvements. This offer the committee commended to the acceptance of the Board. After mature deliberation and interchange of views upon the subject, the Board accepted the offer, and voted that the Seminary be permanently located at Hyde Park. The trustees of the institution were directed to meet together as soon as the charter, then before the legislature of Illinois, should be received, and prepare plans for the building, choose a building committee, and take all necessary steps for the rapid prosecution of the work of improvement.*

The Charter of Incorporation was granted by the legislature of Illinois, March 21, 1857, and it is a document of importance in this history. Being granted to the synodical Board of Directors, representing the seven Northwestern synods at that time in charge of the Seminary, it was accepted by the new Board of Directors who came into office under the act of the General Assembly of 1859. It was regarded by the new Board of Directors as amply sufficient for all the purposes of a seminary under the care of the General Assembly. The charter recognized the "Constitution of the Presbyterian Theological Seminary of the Northwest," then existing, and constituted a Board of Trustees, consisting of the gentlemen named in it, and their successors, to be a "body corporate and politic in law and in fact." It is the one and only charter under which the Seminary has since existed. By this Board of Trustees, thus created, and continued in unbroken succession, all the property of the institution has been held, since its removal to Chicago. This primal and fundamental enactment is given in full in the Appendix.†

The Synod of Missouri was one of the first synods that had accepted the invitation to unite in the support and con-

* Presbyterian Magazine, April, 1857, p. 190. † Appendix D.

trol of the New Albany Seminary, and had repeatedly recommended it to the patronage of its churches and given its agents a cordial welcome. Nor had it ever, even after the location of the Danville Seminary, severed its connection with the New Albany Seminary. Some recent action of the Board of Directors at Chicago had seemed to exclude that synod. Hence the above mentioned resolution on the part of the Board, opening the way for the synod to resume its former place in the management.

To this the synod responded at its first subsequent meeting, in the autumn of 1857, by the following decisive action:

"Whereas, This synod has always heretofore maintained its interest in the Theological Seminary established at New Albany, and has never withdrawn from its connection with the other synods associated in the government of said Seminary; and whereas, by the action of some of the other synods the said Seminary has been removed to Chicago, in the State of Illinois, and there is placed under the control of several synods which are associated in its government; and whereas, the said action in removing the said Seminary does not deprive this synod of its interests in the funds of said institution, nor of its right to participate in the control of said institution and its funds; and whereas, it is the understanding of this synod that the synods heretofore associated with this synod in the maintenance and control of the institution while located at New Albany had no design to deprive this synod of its right in the control of said institution by its removal to Chicago; and farther, that the synods now associated in the control and government of said Seminary desire that this synod shall continue to take part in its maintenance and government; therefore,

"Resolved, That this synod now proceed to elect four directors of the Presbyterian Theological Seminary of the Northwest, in accordance with Section 4 of Article II of the Constitution adopted for the Seminary."*

In the meantime the work of instruction was carried forward by the professors at New Albany. At the close of the session in the spring of 1857 it was thought best to suspend

* Pamphlet on Northwestern Theological Seminary, by N. L. Rice, Chicago, 1857.

all exercises in the Seminary until it should be reopened at Chicago. The new students matriculated the last two years had been eight in the fall of 1855 and five in the fall of 1856. During the last session sixteen students had been in attendance, five of whom completed the full course of studies and received the diploma of graduation. The whole number educated in the institution was one hundred and ninety-two, of whom one hundred and forty-seven attended at New Albany and forty-five at Hanover.

The catalogue of the Seminary for 1854–1855 shows nineteen students in attendance—one in the senior class, eight in the middle class and ten in the junior class. The library then consisted of forty-five hundred volumes of valuable books, well suited to the purposes of theological study, to which the students had free access. The buildings of the Seminary, two in number and of brick, contained, besides library and lecture rooms, twenty-nine handsomely furnished rooms for students. There was no charge for instruction, library or room rent, except an annual fee of five dollars required from each student to help pay current expenses. Good boarding was obtained in a private family on the Seminary premises at two dollars per week. Fuel, lights and washing were furnished at sixteen to eighteen dollars per session. As the session opened with the first week in September and ended with the last week in April, the whole cost to each student, exclusive of books and clothing, was about ninety dollars per session.

Dr. James Wood, in his historical sketch of the Seminary, makes the following statement in regard to these closing years at New Albany: "The small number of new students who entered the Seminary in 1855 (the year before its operations were suspended at New Albany) was owing, we doubt not, to the fact of the uncertainty of its continuance at that place even for that year, as the subject of its removal had begun to be agitated, and hence young men were in doubt whether, if they should go to New Albany, they would find professors in attendance to give them instruction. Indeed, in view of all the circumstances of the case, the wonder is that the number, for several years previous to 1855, was so large.

"In looking over the whole list of the students, and tracing their course of active and useful labor in the Lord's vineyard, we see cause for devout gratitude to God that the Seminary has been enabled to accomplish so much good. Several have been distinguished lights in the Church; and, taken as a whole, they will not suffer in comparison with any equal number of students who have pursued their studies, during the same years, in other theological seminaries of our country." *

The synodical Board of Directors of the Theological Seminary of the Northwest, as has been stated, held its first meeting at Chicago in November, 1856, and it continued to meet in November, or at other times, for several years. But, owing to the financial distress of the country, and the difficulty of raising money, although Chicago had been fixed upon as the proper location of the school, and professors had been appointed by the Board, no attempt was made at this time to reopen the Seminary at Chicago for the actual work of instruction. There was thus an interregnum in the work of instruction for more than two years; that is, from the closing of the Seminary at New Albany in April, 1857, down to September 1st, 1859, when it was reopened at Chicago, under the new board and the new faculty chosen by the General Assembly of that year. This period, at the beginning of which occurred the failure of the Loan and Trust Company of Ohio at Cincinnati in 1857, and during which there was a failure of the crops throughout the Northwest, was a time of great financial depression and general business prostration, which made it impossible to raise money for the Seminary. As will be seen in a subsequent chapter of this history, the old synodical Board held its fourth, and last meeting, in the city of Indianapolis in May, 1859, and then transferred the institution to the General Assembly, in session there at the time. During the few years of its existence the following ministers and ruling elders were from time to time members of this synodical Board, as representatives of their respective Northwestern synods. They were earnest and faithful men, deeply

* Historical Sketch of the Seminary, p. 58.

solicitous for the welfare of the Seminary, and doing what they could, though amidst adverse times, to further its interests. Many of them held prominent and influential positions, as ministers or ruling elders, in the churches of the Northwest, and their names well deserve an honored place in this record. The synodical Board consisted of the following members, viz.: From the Synod of Ohio: Ministers—Joseph G. Monfort, Hugh S. Fullerton, J. W. Scott, W. B. Spence, Nathaniel West, Robert L. Stanton, Samuel R. Wilson, Samuel Crothers, H. Maltby; Ruling Elders—J. M. Glover, O. N. Stoddard and E. A. Moore. From the Synod of Indiana: Ministers—John M. Stevenson, John A. Steele, Alexander Sterret, Joseph Warren, James B. Crowe, Joseph W. Blythe, Henry H. Cambern, L. D. Potter; Ruling Elders—James Blake, Victor King, A. R. Forsythe, James M. Ray, J. H. McCampbell, P. S. Shields, John Bushnell. From the Synod of Northern Indiana: Ministers—James C. Brown, Levi Hughes, E. W. Wright; Ruling Elder—Jesse L. Williams. From the Synod of Illinois: Ministers—Thomas W. Hynes, Fielding N. Ewing, William T. Adams; Ruling Elders—James L. Lamb, J. T. Eccles. From the Synod of Chicago: Ministers—Robert C. Matthews, Samuel T. Wilson; Ruling Elder—Charles A. Spring. From the Synod of Wisconsin: Ministers—John M. Buchanan, H. M. Robertson, Reuben Smith, Warren Norton. From the Synod of Iowa: Ministers—Joshua Phelps, James D. Mason, John P. Conkey, John Ekin, Samuel J. Baird; Ruling Elders—Lincoln Clark, Charles Kinkead. From the Synod of Southern Iowa: Minister—Jeptha Harrison.

During several sessions preceding the closing of the Seminary at New Albany in 1857, the whole work of instruction had been carried on by its two able professors, Drs. E. D. MacMaster and Thomas E. Thomas. Their connection with the institution did not cease, however, until the time of the transfer to the General Assembly in 1859. As Dr. MacMaster was re-elected to a professorship in the Seminary at Chicago by the Assembly of 1866, his name will again appear in subsequent chapters of this history. But as the name of Dr. Thomas drops out from this time, it is fitting to give at this

point some memorial of his character and services. In the judgment of those who knew him best, he was a man of strong character and of eminent abilities, both as a preacher of the gospel and an instructor of youth. In each department he stood in the front rank, and his services were always in demand among the churches and for schools of learning.

Rev. Thomas Ebenezer Thomas, D.D., was a native of England, having been born at Chelmsford, December 23, 1812. He was graduated at the Miami University, Ohio, in 1834; was licensed by the Presbytery of Oxford to preach the gospel in 1836, and ordained by the Presbytery of Cincinnati in 1837. After serving two pastoral charges in Ohio, one at Harrison and the other at Hamilton, he accepted the presidency of Hanover College in 1849, which he resigned in 1854 to take the professorship of Biblical Literature and Exegesis in the Theological Seminary at New Albany, at the same time becoming stated supply of the First Presbyterian church of that city. In 1858 he became pastor of the First Presbyterian church of Dayton, Ohio. This pastorate he held until 1871, when he was elected professor of New Testament Greek and Exegesis in Lane Theological Seminary at Cincinnati, Ohio, which position he held at the time of his death, on February 3, 1875.

Dr. Thomas did good service in all the charges he held, whether of preaching or teaching. As an expository preacher of the Word of God he was able and instructive. His ministrations in the pulpit and his instructions in the class room were invariably marked by scholarly culture, energy of thought, and great earnestness of manner. He was a man of much firmness and decision of character, and on all questions had the courage of his convictions. As a preacher he was at all times eloquent and impressive in a high degree. In writing of him, a contemporary bears this strong testimony: "He followed his convictions of duty at all hazards. He was frank and fearless in the avowal of his opinions, and there was no difficulty in determining on which side of a question he stood. He excelled as a debater, and always appeared to advantage in the discussions of the judicatories of the Church. By those who

knew him he was regarded as an able, conscientious and faithful man in all the positions he occupied." *

The death of Dr. Thomas, occurring, as it did, after a brief illness, when he was in the full vigor of his matured powers, and at the height of his extended usefulness, created a profound feeling of sorrow in the Church at large, and especially among those congregations and educational institutions where his acceptable labors had been enjoyed. He had long been regarded as a standard bearer of truth and righteousness in the cause of his Master throughout the wide region where his ministerial lot was cast; and his sudden departure called forth the deepest sympathies of the large circle of friends and pupils who had known and loved him during his brilliant career. From the time he entered upon his work he was always full of enthusiasm and abundant in labors. He had spent in all about forty fruitful years as a public instructor, a teacher of youth and a leader of God's people, either in the school, the college, the theological seminary or the pastoral office. Twenty-seven of these years were devoted to pastoral work in his different charges. He was equally at home and successful in the pulpit, in the theological school, and in the presidential office of the college.

At his residence on Walnut Hills, near Lane Theological Seminary, where he died, a large concourse of friends, including professors, students and ministers of the city of Cincinnati, met on the morning of February 5, 1875, to pay their tribute of respect to the honored dead in appropriate funeral services. After these services were ended, the remains of this servant of God were conveyed to Dayton, Ohio, and borne to the First Presbyterian church, where he had once been pastor, and where a large audience, drawn from the whole region, was already assembled in the fine edifice erected by the liberality of the congregation during the pastorate of the deceased. As the casket was borne in to the tolling of the bell, and passed through the main aisle to the bier in front of the pulpit from which so often the eloquence of the deceased had streamed in other days, the tears and sympathies of the assembled multi-

*Dr. Nevin's Presbyterian Encyclopedia, p. 938.

tude betrayed how deeply he had enshrined himself in the admiration and affection of the people. Here, after other appropriate services of prayer and praise, a funeral discourse was delivered by Professor Henry Smith of Lane Seminary, on the text, "Father, into thy hands I commend my spirit." It was full of comfort, pathos and power. The procession then moved to the cemetery, where the last solemn service was performed, in a touching and impressive manner, by Rev. Dr. Thomas H. Skinner, pastor of the Second Presbyterian church of Cincinnati.

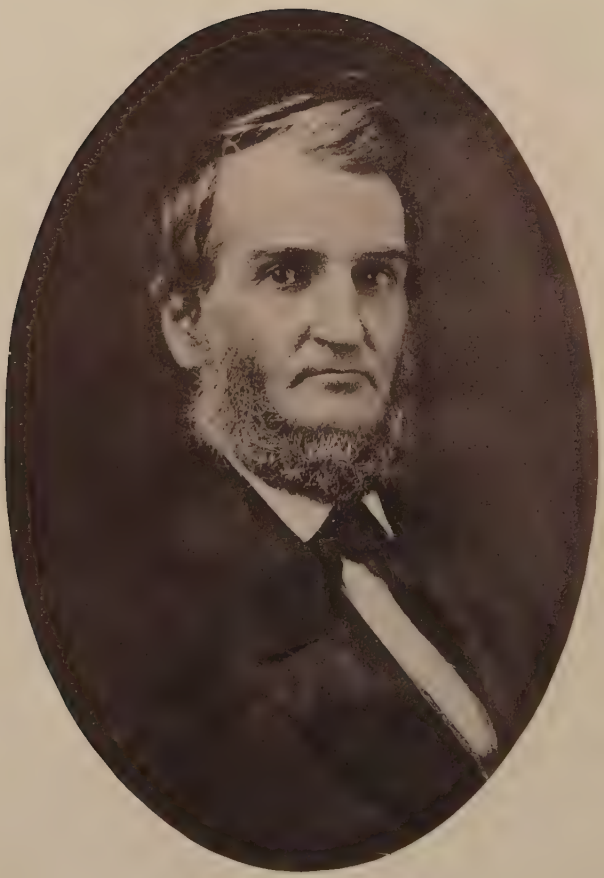
A few weeks later, in the same church, an eloquent memorial discourse on the life and character of Dr. Thomas was delivered by his intimate and admiring friend, Rev. Nathaniel West, D.D., of Cincinnati. From this brilliant eulogium we may incorporate here a single passage, as giving a most graphic and truthful portraiture of this gifted man.

"Dr. Thomas was clear in understanding, comprehensive in grasp, quick and penetrating in perception. Affable in manners, accessible and courteous, manly and dignified, tender as a child, sympathetic and truthful, free, frank, generous, firm when firmness was needed, playful as a sportive jet from the fountain, mirthful with his keen twinkling eye, sparkling with anecdote, wit and humor, and chaste in every expression, he was one of the most socially gifted, delightful and companionable of men. Enthusiastic in hospitality, who that knocked at his door and felt the warm grasp of his hand, could ever forget that hearty welcome: 'Come in, thou blessed of the Lord; wherefore standest thou without?' Brave as a lion and regardless of self, his soul sprang, as by a single leap, to the side of the right, and triumphed or fell with the cause it espoused. His courage remained undaunted by misfortune. His confidence was unbroken by adversity. His righteousness sustained him. His presence was a tower of strength to any cause. If at times the ardor of virtue betrayed him into verbal indiscretions, which in calmer moods his better judgment would have shunned, none readier than he to ask forgiveness."

"If," continued Dr. West, "the consistent voice of pupils, colleagues, directors, and those who best knew him, is of value,

Dr. Thomas stood second to none as a teacher in the Presbyterian Church, or in the nation. The rich furniture of his mind, the sharpness of his intuition, his power of induction and deduction, his logical precision and comprehensive grasp, his exhaustive treatment, and ability to impart instruction to others, ranked him as an educator of the first degree. He exercised a stimulating effect on the minds of his students. As president he commanded respect and obedience; as professor, an attachment that was simply romantic. The chair of instruction was his throne. No clod, cold and lifeless was there, burdened by a sense of its own importance, while he sat in it. The scholar was smitten with the enthusiasm of the master, the pupil with the charm of the teacher. He connected every student with himself by wires of his own battery, and a magnetic stream of sympathy ran tingling through them all. Sometimes a shock and a flash might indeed wake the disciple to a sense of his responsibilities, but not oftener than beads of dew might be seen in the master's eye. Only the genius of an adept in the art could guide the steps of the learner, without weariness, through intricate processes of argument and exposition."

"As a teacher," says Dr. S. F. Scovel, of Pittsburgh, who sat at his feet for seven years, "he was unsurpassed. In the quiet summer afternoons, during his presidency, with the audience of young men seated solidly in front of him, with Robinson's Greek Harmony in his hand, and a section of the life of Christ under review, I have known him to hold his students and the audience an hour and a half, and leave them hungering for more. He could not but be fervent who thought so clearly, and felt so deeply."



REV. NATHAN L. RICE, D. D.

CHAPTER VI.

PROPOSED TRANSFER TO THE GENERAL ASSEMBLY.

1857–1859.

Disturbing Elements. The Slavery Question. State of the Country. A Paper from Dr. MacMaster. Election of Dr. Rice as Professor. Action of the Board of Directors. Synodical and Assembly Control. A Partial Transfer to the General Assembly. Action of the Seven Synods on the Subject. Action of the Board of Directors. Proposed Transfer. The General Assembly of 1859. Difficulties of the Question. Drs. Rice and MacMaster. Their Recognized Ability. Their Leadership. Their Antagonistic Positions. Their Agreement and Divergence. Bitter Personal Controversy. Dr. Rice's Pamphlet. Dr. MacMaster's Letters. Effect on the Seminary. Impression on the Church. Dr. Van Rensselaer's Opinion. Testimonial of the Board to Dr. MacMaster. Dr. MacMaster Set Aside for the Time. His Influence not Destroyed. Vindicated by Subsequent Events. Assembly Control Desired.

Though the prospects of the Seminary, looking to its proposed transfer to Chicago, seemed at first so bright and encouraging, yet it was not long before signs of disturbance began to appear, which threatened to break up the amity thus far prevailing, and to bring disaster on the cause. Already there had been some conflicts of opinion, and some censorious criticism of men and measures connected with the movement, which foreboded evil, and marred the peace of the Church. It was evident that so great an undertaking as the endowment of a theological school for the whole Northwest demanded the entire strength and the cordial co-operation of all the synods and all the churches within its borders. But unforeseen difficulties, in the shape of conflicting views and divided

counsels, and even sharp personal controversy on the part of leading friends of the cause, appeared during the autumn of 1857, and gathered intensity through the ensuing year. These disturbing elements soon obscured the outlook, and for a time promised to defeat the undertaking. For they had the effect of destroying confidence, in a matter where confidence was essential to success. It was the old sad story of a house divided against itself, and here a great house was to be built.

The root of the trouble was the slavery question, which by this time had grown into national importance, and was deeply agitating the public mind in every section of the country and every part of the Church. To the friends and supporters of the re-located Seminary, now about to be erected on its Northern site, it was a most difficult problem how to conserve the true interests of the institution, and yet keep clear of the angry antagonisms of the times. All parties were to be united around a common center and for one great interest; and yet it was already manifest that the prominent men in the Church, not less than in the state, had taken their firm, unalterable positions on opposite sides of this agitating question, and stood arrayed in unyielding conflict.

A meeting of the Board of Directors was held at Chicago on the first day of September, 1857, at which a plan was proposed to the synods by which the General Assembly should have some control in the affairs of the Seminary. A communication was received from Dr. E. D. MacMaster, professor of Didactic Theology, on the subject of slavery, in consequence of various rumors touching his views on that subject. The object of this paper was to define his true position on the question of slavery, vindicate himself from certain injurious misrepresentations, and maintain that his opinions on that subject were in entire accord with the position of the Presbyterian Church, as interpreted by "all her public and authoritative acts." He desired that a copy of this letter should be sent to each of the synods united in the control of the Seminary.

"All these accusations," said he, "so far as they have reference to me, ultimately rest on the ground of objection to my alleged views of slavery, and my alleged design, along with

others, to make the Seminary an agency for a factitious and schismatic agitation of that subject." His full and clear statement to the directory was regarded as a manly and satisfactory answer to the charges. Probably no one of his ministerial brethren was more intimate with Dr. MacMaster, or understood him better on this subject, than Rev. John Crozier, who had been his pupil through both college and seminary, and was afterwards associated with him as a director of the Seminary at New Albany. Speaking of the exciting period now under review, and of the sentiments expressed by Dr. MacMaster in this communication, Mr. Crozier said: "I know these were his sentiments, freely uttered whenever the subject was mentioned. Dr. MacMaster said then, 'I have no mission on the subject of slavery. I stand on the deliverances of the Church. I think in the action of 1845 (Dr. Rice's resolution) there are some things not well considered; but taken with other deliverances, and interpreting them all together, by the acknowledged laws of interpretation, I accept them all and stand on them. Our mission in the Seminary is to raise up earnest, godly and well-trained ministers of the New Testament, to make known the everlasting gospel to their perishing fellowmen, and to leave the vexed question of slavery to be settled by those who have practically to deal with it.' What infinite trouble, what heart-burnings might have been saved to the Church, and what advantage gained to her rising ministry for seven or eight years under this great master's training, if these asseverations had been received with the common credence due to Christian gentlemen."*

At this meeting of the Board Rev. Nathan L. Rice, D.D., was elected to the vacant professorship of Ecclesiology. The general opinion of the Church had pointed to Dr. Rice from the beginning as one of the professors of the Seminary. Once before, as early as 1848, on the death of Dr. Matthews, he had been elected professor of Didactic Theology. When this second election was announced by telegraph in the eastern part of the Church there was a general feeling of satisfaction expressed, for it was hoped that his election would heal all

* Letter of Rev. John Crozier to the Author.

divisions and place the Seminary in a position to command the confidence of all the churches. But, as on the former occasion, so now, Dr. Rice declined the appointment.

Before adjourning the Board adopted the following important measure, looking to Assembly control of the Seminary, and strongly setting forth the importance of entire confidence and harmony in its management. Nothing could better illustrate, than does this paper, the exact position of affairs in the Northwest at that crisis as regarded this exciting question.

"Whereas, There exists to a greater or less extent within the bounds of the seven synods having the direction and control of the Presbyterian Seminary of the Northwest a want of that entire confidence so imperatively necessary to the success of our great enterprise; and whereas, we entertain the belief that this has resulted from supposed differences of opinion in regard to a most trying and difficult national evil; and whereas, we have received with much pleasure from one of the professors elect (in which it is understood that the other also concurs) such an open and manly exhibition of his views upon this vexed question, in which he declares himself as entirely in harmony with the position of the General Assembly; and whereas, it is manifest to all that, without this union and harmony, we cannot interest nor call out the united sympathy, prayer and pecuniary aid of the Church at large; therefore,

"Resolved, That it be recommended to the synods united in the direction of this Seminary to adopt the following amendment to the Constitution, namely:

'The General Assembly shall have the right to exercise a control over the Seminary, provided the Assembly accept the same, in the particulars hereinafter mentioned.'"

The paper adopted then goes on to specify, under five heads, the several particulars in which this delegated control shall be exercised by the Assembly.*

The transfer thus proposed was to be only a partial one, giving to the General Assembly a negative or veto power on all appointments to office and all rules adopted by the synods and the directors. It was intended as a compromise of views

* Presbyterian Magazine, October, 1857, p. 476. Minutes of the Board of Directors, p. 51.

and as a peace measure, for the sake of uniting and harmonizing existing parties. Brethren stood divided on the question of synodical and assembly control, some preferring one and some the other. The amendment contemplated a joint responsibility and a joint control by the synods and the supreme judicatory. It provided for an annual review of the proceedings of the Board by the Assembly, and also for an examining committee to visit the Seminary. One of the five specifications ran in these words:

"If it shall appear to the General Assembly that doctrines contrary to the standards of the Presbyterian Church are inculcated in the Seminary, or that in any other respect it is so managed as to be injurious to the interests of truth, piety and good order, the General Assembly may appoint visitors to examine into the state of the said Seminary, and to make a full report thereon."

And it was still further provided that, in case the General Assembly became convinced that any professor in the Seminary was inculcating doctrines repugnant to the Word of God and to the Confession of Faith, "it shall require the Board of Directors to dismiss such professor and to appoint another in his place."*

This proposition, however, did not meet with the approval of the constitutional majority of the controlling synods. At the meeting of the Board of Directors held November 17th, 1857, the directors from the several synods were called on to state what action had been taken in their synods on this recommendation of the Board to transfer the Seminary to the partial control of the General Assembly. It was found that four synods had agreed to the recommendation of the Board, namely, Cincinnati, Indiana, Northern Indiana and Iowa, and that three synods, namely, Illinois, Chicago and Wisconsin, had recommended that the Seminary be placed under the entire control of the General Assembly. It was therefore announced by the president, as the result of this synodical action, that two-thirds of the controlling synods (the constitutional requisite) not having adopted the same plan, no change

* Minutes of the Board of Directors, p. 51.

had been ordered in the management of the Seminary. It was also placed on record that the Synod of Southern Iowa, which had been admitted at this meeting of the Board, as the eighth controlling synod, recommended that the Seminary be placed under the entire control of the General Assembly.*

It should here be stated that the Synod of Southern Iowa having expressed a desire to co-operate with the associate synods in the control of the Seminary, and five of the synods having agreed to this co-operation, that synod was admitted to the union, and their delegates, who were present at this meeting of the Board, signed the pledge required in the constitution and took their seats as directors of the Seminary. The Synod of Missouri, which had also expressed a desire thus to co-operate, and had even claimed the right to do so, was not admitted, on the ground that the other synods had as yet taken no action inviting the co-operation of that synod, and that such admission would be unconstitutional.*

After this meeting of the Board much excited discussion occurred with regard to what seemed a persistent and unjust exclusion of the Synod of Missouri. The question, also, of a transfer to the General Assembly elicited much discussion in the Church journals and came up for consideration again in the synods. Most of the synods, however, were prepared to go much further in the way of a complete transfer of the Seminary to the Assembly than the action of the directors had contemplated. It began to be seen that a joint management by both synodical and assembly control would prove cumbersome and unsatisfactory. There were still many strong advocates of the existing synodical rule, but it became more and more evident that the easiest and perhaps the only way out of the difficulties and divisions occasioned by the slavery agitation was to hand the institution over entirely to the supervision of the General Assembly.

Accordingly the question of a full transfer to the Assembly was carried in the affirmative in five of the synods, namely, Chicago, Illinois, Missouri, Southern Iowa and Wisconsin. The Synod of Iowa was about equally divided, the casting vote

* Minutes of the Board of Directors, pp. 71, 72, 73.

having been given against Assembly control by the moderator. In the Synod of Cincinnati, which went against Assembly control, there was yet a very influential minority in favor of it. Further developments, however, occurred during the succeeding year, which exerted a strong influence in favor of Assembly control, and when the synods met again in 1858, all of them that took any action on the subject were found to be in favor of Assembly control.* By this time it was manifest to all parties that the existing conflicts of opinion, which had seemed to be only intensified by the attempt to reorganize the Seminary, could not be settled without the wisdom of the whole Church; and that the best thing that could be done was to hand over the whole enterprise to the Assembly, with the request that a seminary might be at once established on the same basis with those already under the care of the Assembly.

The Board of Directors met in the city of Indianapolis on the 16th of November, 1858, after the synods had been heard from on the matter of the proposed transfer to the General Assembly. The Board appointed a committee to examine this action of the synods, who reported the following paper, which was adopted by the Board:

"The committee appointed to consider the action of the synods in relation to a proposed change in the constitution of the Seminary of the Northwest, so as to transfer the control from the eight synods now exercising that control to the General Assembly, would report:

"1st. That five synods, namely, Cincinnati, Indiana, Northern Indiana, Chicago and Illinois, have adopted with great unanimity the following paper, viz.:

"'Resolved, That the Constitution of the Theological Seminary of the Northwest be and is hereby so amended that the direction of the Seminary, the right to determine the number of the directors and professors, and to appoint the same, and all the powers which have heretofore been vested in the synods, shall be and hereby are transferred to and vested in the General Assembly of the Presbyterian Church in the United States, provided that the direction be accepted by the General Assembly.

* Presbyterian Expositor, May, 1857, p. 272.

"'Resolved, That the Board of Directors be and it is hereby instructed to invite proposals for the location of the Seminary, and pledges of funds for its endowment.

"'Resolved, That the Board of Directors be and it is hereby instructed to present this overture, with a full and particular report of all proposals for the location of the Seminary, and all pledges of funds for its endowment, to the General Assembly of 1859.

"'Resolved, That an official copy of the foregoing resolutions be communicated to the several presbyteries, in order that they may have the subject before them at their spring meetings, and be prepared to send commissioners to the General Assembly ready to express their wishes before that body in the whole matter.

"'Resolved, That a certified copy of the above resolutions be forwarded to the stated clerks of the several synods concerned in the government of the Theological Seminary of the Northwest, to be laid before the said synods, and that their concurrence be and is hereby requested.'

"2d. That the Synod of Wisconsin reiterated their action of last year, in which they voted to place the Seminary under the control of the General Assembly, thus virtually adopting the above paper.

"3d. That the two remaining synods, namely, Iowa and Southern Iowa, took no action in the matter.

"Your committee therefore find that the constitutional majority of the synods have concurred in the proposed change."

Professor Stoddard presented the following paper, which was adopted:

"Whereas, A constitutional majority of the synods having the present control of the Seminary of the Northwest have adopted resolutions authorizing the transfer of the said Seminary to the General Assembly; therefore,

"Resolved, That this Board, in accordance with the direction of a majority of the synods, present the above overture and resolutions to the consideration of the General Assembly." *

* Minutes of the Board of Directors, 1858.

Dr. Robert L. Stanton offered other resolutions, which were also adopted, with a view to carrying out the proposed transfer, directing that proposals for a change of location of the Seminary might be made known to the president or vice-president of the Board, and that all offers of land, and pledges of funds for the Seminary, should be made known to the same officers of the Board, prior to the meeting of the General Assembly in 1859.

It was in this form, and with the consent of all parties, that the proposition for a transfer went before the General Assembly at its meeting in Indianapolis in May, 1859. It was a large and influential meeting of the body, containing many of the most distinguished men in the Church, representing all parts of it, North, South, East and West. And this question of the Northwestern Seminary, which had been so long agitated, and had now become so complicated in its issues, was regarded on all sides as one of the very deepest importance. What rendered the case still more difficult was that the two leading men of the Northwestern church, Drs. Rice and MacMaster, both of them intimately connected with the Seminary movement, and both members of this Assembly, now stood as the representatives of two great parties, seemingly in irreconcilable antagonism, both on the Seminary question and the slavery question.

Each of these leaders was a man of marked ability. Each had gifts and talents sufficient to have won distinction in any profession. They were widely known to the whole Church and country, but especially throughout the Northwest, where each wielded a powerful influence. By his great debate with Alexander Campbell in regard to baptism Dr. Rice had won a national reputation, and was regarded by many as the ablest dialectician in the Church. Dr. MacMaster, though not his equal in debate, was no less distinguished as a thinker, a theologian and an instructor of youth. Of all the ministers within the bounds of the great Northwestern synods, these two, because of their gifts and learning, were universally regarded as the men best qualified to fill the chair of theological instruction in the rising seminary. The feeling on the part of many was that both gentlemen should have positions in the institu-

tion. But it soon became apparent that their views on the slavery problem were too divergent to admit of such association.

It seems unfortunate that two men, so distinguished for godliness, for ability, and for their public services to the Church, should have been thrown, by the excitements of the time, into an attitude toward each other so antagonistic and at last so belligerent. Yet, after all, their opinions about slavery—its evils and its remedy—were not so very far apart. Neither of them had any love for slavery. Both alike saw its evil and prayed for its removal. One was denounced as an abolitionist, the other as a slavery propagandist. Each, however, repelled the charge. Dr. MacMaster, in 1857, expressly declared to the Board of Directors that "he had never belonged to any abolition or anti-slavery society, but had always, on public and private occasions, expressed his disapproval of much of the spirit and measures of those to whom the name abolitionists has been improperly appropriated." * Dr. Rice was, through his whole public life, a strong emancipationist and thorough union man. He never ceased to repel with indignation the charge that he was a slavery propagandist, or a defender of the system of American slavery. Dr. Rice, in 1849, when charged with "anti-emancipation views," declared his cordial sympathy with the emancipation movement of that year in Kentucky, and said in a published letter: "I hold that slavery is a complicated evil, of immense magnitude, the entire removal of which from our country should be earnestly and perseveringly sought by all lawful and proper means. It is an evil to the slave, to his master and his family, and to the state." †

The controversy between the two men had begun in 1845 in the Synod of Cincinnati, when they were both members of that body. Dr. Rice introduced in the General Assembly of that year, and carried through it, by a large majority, his well known resolution defining more clearly the position of the Presbyterian Church on the subject of slavery. It was at a time when the extreme abolitionists of the country were peti-

* Presbyterian Magazine, November, 1857, p. 521.
† Pamphlet on Northwestern Theological Seminary, by N. L. Rice, 1857, p. 20.

tioning the Assembly to make a deliverance, which would exclude all slave-holders from the Church. Dr. Rice's paper, which was adopted by the Assembly, while distinctly condemning slavery as a great evil and endorsing the former deliverances of the Assembly on that subject, was to the effect that "this Assembly denies that slavery is necessarily, under all circumstances, a sin *per se*, and therefore refuses to make slave-holding in itself, regardless of circumstances, a bar to Christian fellowship." This action Dr. MacMaster condemned, and in the next meeting of the Synod of Cincinnati he introduced an earnest protest against it. He considered the paper of Dr. Rice "ill-advised, crude, inconsistent and liable to be misunderstood, both by slave-holders and abolitionists, and also by many good persons in our own Church and in other churches."

The breach thus opened was greatly widened during the discussions which grew out of the proposed removal of the Seminary to Chicago. In the closing months of 1857, Dr. Rice felt constrained, as a matter of personal vindication and of justice to the cause of the new Seminary, to publish a pamphlet entitled "The Northwestern Theological Seminary," containing some letters of a correspondence between Dr. MacMaster and Mr. Charles A. Spring, one of the Board of Directors of the Seminary, which Mr. Spring himself had submitted to Dr. Rice and which reflected gravely on the course of Dr. MacMaster. This publication had the effect of arresting all further attempts to raise funds for the Seminary, and left its friends in great doubt as to what was best to be done in view of a controversy so personal and so painful.

However, the attempt to raise funds had already proved a failure prior to the publication of these letters. A great financial panic, depressing all values and all industries, had swept over the whole country about this time. The agents employed for the purpose of securing donations for the Seminary did not raise enough to pay their own salaries. The assets of the old Seminary at New Albany could not be used for a new one at Chicago, as most of the property there had been contributed with the condition attached that the institution should remain

permanently at New Albany. Yet, while there, its funds had never been adequate to pay the professors' salaries in full. With the institution cut off from any further income from New Albany, the professors, on coming to Chicago, found only promises of large land donations, without any available resources in money with which to meet expenses or even to open the institution. This explains, in part, the fact that the Seminary, after closing its doors at New Albany, in the spring of 1857, did not open them again for instruction until the autumn of 1859, when the new Board of Directors and the new faculty, appointed by the Assembly, came into office. There was thus a suspension of instruction for the two annual sessions intervening between the spring of 1857 and the autumn of 1859.

But the deeper cause of this failure to raise funds throughout the churches of the Northwest, and of this long delay in starting the new Seminary at Chicago, lay in the lack of confidence and cordial co-operation which had been engendered by the agitations and controversies of the times. The disclosures made by the publication of Dr. Rice's pamphlet, instead of allaying the excitement, only increased the trouble and deepened the distrust. After that no further effort was made to collect funds.

It is unnecessary to state at length in this history the points at issue between these eminent men. All who knew them well must concede that they were both sincere, upright and honorable men. Each was deeply convinced that he was right, before God and man, as regarded slavery agitation and the Seminary controversy touching it. When the pamphlet appeared Dr. Rice was charged with having violated the courtesy of private correspondence, in thus giving to the public the views which Dr. MacMaster had expressed in letters to his friend. He felt himself justified, however, on the ground that the letters were written to a public man, on vital questions of the utmost public interest. On the other hand it was alleged, and can scarcely be denied, that Dr. MacMaster's views as expressed in these letters seemed to be inconsistent with the statements which he had made in his late communication to the Board of Directors on the slavery question. And still further,

he had allowed himself, in these letters, to make charges against eminent Presbyterian ministers at the South, and to use epithets of severe condemnation about their connection with slavery, wholly unjustified by the facts.

Without question the letters produced a profound impression on all who read them, and placed Dr. MacMaster in a very unenviable position before the Church. They made it evident that he was working to prevent the transfer of the Seminary from the synods to the General Assembly, on the ground that, if once under the control of the Assembly, it would be subject to what he termed "the impudent and offensive domination of slave-holders." *

Dr. Cortlandt Van Rensselaer, in successive numbers of his magazine, had spoken words of encouragement for and approval of every effort to establish the Theological Seminary of the Northwest. He had published in 1856 the first proposal in favor of the movement in a "circular" signed by Drs. MacMaster and Thomas and fifteen others. In 1857, after the synods had fixed upon Chicago as its location, he published a long and highly complimentary editorial article, commending the Seminary to public confidence, and in the same year he published Dr. MacMaster's letter to the Board of Directors defining his own position on the slavery question. In the January number of 1858, following the publication of Dr. Rice's pamphlet, Dr. Van Rensselaer published a brief editorial notice of the Seminary, in which he used the following words: "The prospects of this institution are now darker than ever, but probably on the principle that the darkest hour is just before the dawn. The letters of Dr. MacMaster which have been published in Dr. Rice's pamphlet, will destroy his influence and usefulness in the Presbyterian Church."

Nevertheless, as subsequent events proved, Dr. MacMaster was too eminent a man, and one too true to all his convictions of right and duty, to have his influence and usefulness in the Presbyterian Church thus ended. The friends who knew him best never lost confidence in his integrity, and never deserted him. One of the last acts of the Board of Directors, before

* Pamphlet on Northwestern Theological Seminary, 1857, p. 17.

handing over the Seminary to the General Assembly of 1859, was to bear witness to his high integrity and his faithful services. At the meeting of the Board in Indianapolis, which was the last it ever held, in May, 1859, just before the meeting of the General Assembly, Dr. MacMaster tendered to the Board his resignation of the chair of theology which he held in the Seminary, under a conviction that a transfer to the General Assembly would vacate the chairs of instruction. The Board accepted this view, and passed the following minute:

"Resolved, That this Board, in coinciding with Dr. MacMaster in his conviction, desire cordially to express at the same time their continued confidence in the Christian integrity, pre-eminent ability, untiring devotion and self-sacrificing spirit of Dr. MacMaster in their service."

Dr. Van Rensselaer was a fair minded and honorable man, and his opinions, backed by his well-known character for fairness and moderation, had great weight in the Presbyterian Church, but no candid man can now read the letters to which he refers in the words quoted above without feeling that the judgment which he pronounced against Dr. MacMaster, based upon those letters, was an extreme one. Both he and Dr. Rice attached to them an animus and an importance, as defining Dr. MacMaster's position, and as injuring his character and influence in the Church, which the statements in the letters did not justify at the time, and which the stern logic of subsequent events showed to be unwarranted. The strictures of Dr. Van Rensselaer were replied to at the time by an able writer in "The Presbyterian of the West," a director of the Seminary, who maintained that Dr. MacMaster's intention in writing these letters was not to found an anti-slavery seminary at Chicago, but simply to put the friends of the Seminary "on their guard against the encroachments of slavery and the new doctrines promulgated in its defence at the South." Says the writer: "What he definitely proposes in these letters, touching the Seminary, is to put it in an attitude of defence against these manifest aggressions. It is simply a defensive proposition, nothing more. Whether wise or unwise, this is all that can be made out of it. There is nothing in these letters which states,

hints, or surmises, that Dr. MacMaster wishes to make the Chicago Seminary a propagandist of anti-slavery sentiments. On the contrary, Dr. MacMaster explicitly states that it is the duty of the friends of the Seminary to go forward with the greatest vigor possible for the accomplishment of that which is its main object, and which infinitely transcends all side issues and subordinate questions, meeting this question of slavery frankly, kindly, reasonably, where it is forced upon us." *

It is not to be denied, however, that the result as foreshadowed by Dr. Van Rensselaer, did in part follow as regards the reputation and usefulness of Dr. MacMaster. But it was only for a season. Right or wrong, he was for a time laid aside from a position which all his friends and pupils throughout the Northwestern synods felt that he was eminently qualified to fill. It was on all sides a painful controversy, and much to be deplored. It was between friends and brethren of the same church, who were equally loyal to the truth and to their deepest convictions of duty. At this distance of time the whole matter but serves to illustrate how great and good men, in a season of intense public excitement and conflict, may be led into an exaggerated and intolerant condemnation of each other's opinions, not warranted by a cooler judgment and the verdict of impartial history.

After the painful conflicts through which they had passed, all parties had come to be pretty well agreed that a final appeal should be made to the supreme tribunal of the Church, as the easiest way to settle the question of the Northwestern Seminary. The long struggle had brought the majority of loyal Presbyterians to see that Assembly control would be the true policy, and that the Assembly's decision ought to end the controversy.

*Cyril, in "Presbyterian of the West," 1858.

CHAPTER VII.

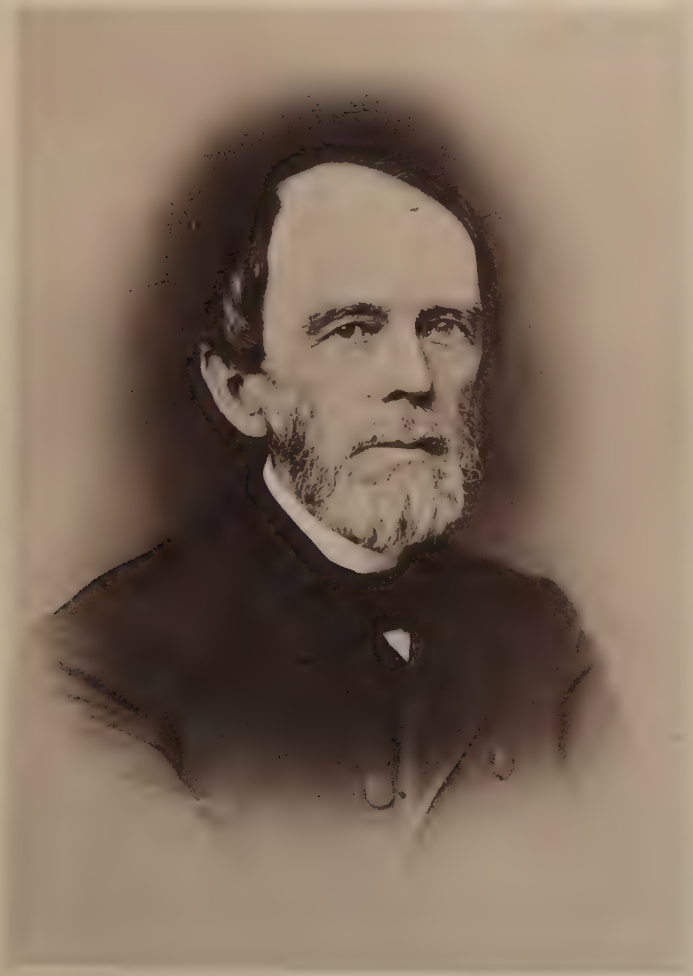
REORGANIZED BY THE GENERAL ASSEMBLY.

1859.

Mr. McCormick's Offer to the Assembly of 1859. Its Influence on that Body. Character of the Assembly. Mr. McCormick's Character and Position. His Views in Making this Donation. His Letter Proposing it. Other Offers to the Assembly. Two Locations Proposed. Various Tenders of Land and Money. Last Meeting of the Board of Directors. Its Action on the Transfer to the Assembly. Action of the Synods. Papers Laid before the Assembly. Resolutions Accepting Mr. McCormick's Proposal. Vote of Thanks. Drs. Rice and MacMaster. Election of Four Professors. New Board of Directors Appointed. Importance of the Assembly's Action. Unanimity on the Final Decision. How Received by the Church. Opinions of Dr. Van Rensselaer and Dr. Hodge. Mr. McCormick and Dr. Rice. Dr. MacMaster's Speech in the Assembly. Severely Criticised and Condemned. His Able Vindication.

The year 1859 formed a turning point in the history of the Seminary. The meeting of the General Assembly in Indianapolis that year ended the long discussion, and gave the hitherto struggling institution a wider field, a new departure and a reinvigorated life. It secured at once two of the essential factors of success, which had been so long needed, a proper location and a sure financial basis. The Assembly fixed upon the one geographical position which, above all others, was most central and convenient to the churches of the Northwest, and it secured an endowment so large and so permanent that the institution could start upon its new career with a full faculty of instruction. This placed it upon a footing as sure as that of any of the older institutions of the Church.

The unusual offer of one hundred thousand dollars for the endowment of four professorships, made by Mr. Cyrus H.



REV. LEROY J. HALSEY, D. D., LL. D.

McCormick, of Chicago, did much to bring about this result. Unquestionably other facts and other agencies contributed their strong influences to the same end. But the solid, business-like form in which this large endowment came was noteworthy. The fact that it came from a citizen of Chicago who, from long residence, was well acquainted with the city and the country, and who was known to be in thorough sympathy with the Presbyterian Church, and with all the great mercantile, educational and religious interests of the Northwest, could not fail to produce a profound impression on the mind of the Assembly.

Mr. McCormick was a native of Virginia, but his home was now in the Northwest, and he was fully identified with all its growing interests. He held broad, conservative views as to the preservation of the national union and the integrity of the whole country, North, South, East and West. He looked upon the disunion of the states in any form as an untold calamity. He was a firm believer in the gospel of Christ, and in the wisdom of the Presbyterian Church. He looked upon this church as a great educational power in the land. It was among his settled convictions that the building up of a theological school at Chicago, for the training of a gospel ministry according to the standards of the Presbyterian Church, would be a source of incalculable blessing for all time to come, not alone to Chicago and the Northwest, but to the whole united and christianized nation.

In making his proposition to the Assembly, Mr. McCormick was actuated by the double motive of Christian patriotism and Presbyterian loyalty. He was a man of remarkable business activity and enterprise. He was at this time still in the meridian vigor of life. He had already accumulated at Chicago a large fortune by the manufacture of the famous reaper of which he was the inventor. Through this great invention his name had become familiar, not only to our own country, but to the whole agricultural world. Thus far no theological seminary in our land had ever received so large a benefaction from any one individual. The sole condition of the gift was that the Seminary should be established within or

near the city of Chicago. However, the existing Board of Directors at Chicago, and each of the controlling synods, had already decided that Chicago was the best place in all the Northwest for it. Under these favorable circumstances Mr. McCormick's liberal proposal was made to the body which so well represented the intelligence of the Old School Presbyterian Church of the whole country.

Several different overtures in reference to the location and the endowment of the Seminary came before the Assembly of 1859. The Board of Directors held its last sessions in May, 1859, in the city of Indianapolis, only a few days prior to the meeting of the General Assembly in the same city. These overtures all came first before the Board of Directors, and were, by order of that body, presented to the Assembly by its president, Dr. Samuel T. Wilson, May 21st, 1859.

Among the papers thus presented was a letter from Mr. McCormick to the General Assembly, which is as follows:

"Washington, D. C., May 13th, 1859.

"Whereas, at the approaching meeting of the General Assembly of the Presbyterian Church at Indianapolis, Ind., (on the 19th inst.) it is proposed that the said General Assembly shall take the charge and control of a theological seminary proposed to be established for the use and benefit of the Northwestern portion of the Presbyterian Church, select a site for the location of the same, and appoint a time for opening it;

"Now, therefore, regarding, as I do, this proposed enterprise as of the greatest importance not only to the religious, but also to the general interests of the country; and being desirous of securing for it such assistance as I may now have the means and the privilege of giving, I hereby covenant and agree as follows, viz.:

"Provided that the said General Assembly shall at its next meeting (during this month) take charge of said theological seminary as aforesaid, and locate or provide for the location of it within the limits of the city of Chicago, in the State of Illinois, or at the most eligible locality that can be had within one and a half miles from said city limits; and provided that the donation hereinafter offered shall be applied exclusively to

the endowment of professorships in said seminary; I bind myself, my heirs, etc., to pay to the directors, or properly authorized agents of said seminary, the sum of one hundred thousand dollars ($100,000), to be paid on the following terms and conditions, viz.: twenty-five thousand dollars ($25,000) for each professor of said seminary, appointed or elected by the said General Assembly; and payable in four equal annual installments, with six per cent. interest until paid, the first of which is to be due and payable one year after the opening of said seminary; with the privilege of paying the principal at any time in advance of being due, if so preferred by me or my heirs. As witness my hand the date first above written.

(Signed) C. H. McCormick."

The Board also received, and laid before the Assembly, the written agreements of seven gentlemen, all citizens of Chicago, Wm. J. Morton, H. H. Honore, John H. Foster, S. W. Jewett, A. Dowth, T. B. Carter, and David S. Lee, "to donate forty-five acres of land, in six different parcels, but all lying within one mile and a half of the city limits of Chicago, to the Old School Presbyterian General Assembly of the United States, for the use and maintenance of the Theological Seminary of the Northwest to be appointed and controlled by the General Assembly, which donation is made on the express condition that the Assembly locate and build said Seminary in the central part of section 11, town 39, range 13, east 3 P. M., north of Galena and Chicago Union Railroad—being a part of the land donated—within two years, and that said Seminary and adjunct buildings shall cost not less than fifty thousand dollars, and that it shall be permanently located there."

But, at the General Assembly, Chicago had in Indianapolis a strong competitor for the new location of the Seminary. As there had not been for several years previous to Mr. McCormick's offer any practical progress made in the real establishment of the Seminary at Chicago, even after fixing on that city as the fitting site, all the efforts to build at Hyde Park having failed for lack of money, and all the liberal offers of land having lapsed through the long delay, the old friends of

the Seminary began to rally around the growing and beautiful capital of Indiana, as after all the better locality. They clung with a strong paternal feeling to the Seminary as their own child. They did not like to see it taken from its native state. Having originated there, and already had two homes there, it seemed to belong to the state. So, after the apparent failure to effect its establishment at Chicago, these early friends in Indiana and Ohio made a concerted effort to induce the Assembly to fix it permanently at Indianapolis.

Accordingly when the Assembly met in Indianapolis the Board of Directors had already received from Rev. William A. Holliday, of that city, the offer of one acre of land, being lots 10, 11 and 12 of square 18 in the city, on the condition that the Seminary be located permanently on that site, the land being valued at that time at $10,000. Accompanying this offer of an eligible site, there was a paper signed by a large number of the prominent citizens of Indiana, pledging themselves, in sums set opposite their names, to the amount of $25,000, for the erection of buildings on the donated site, and payable in five equal annual installments commencing one year from the date of the General Assembly.

The Board had also received a paper dated May 19, 1859, and signed by twenty-four ministers and ruling elders belonging to the Synod of Indiana and part of the Synod of Illinois —a number of them commissioners to the General Assembly of 1859— pledging those synods to raise $25,000 towards the endowment of professorships, "if the General Assembly shall, at its present session, accept the direction of said Seminary and locate it in or near the city of Indianapolis, Indiana, and shall take the steps necessary for its complete organization at the earliest day practicable; interest at ten per cent. per annum to be paid on said sum semi-annually at Indianapolis, until the principal thereof is paid, and to commence at the date of the opening of the Seminary for students." To this was added the concurring signature of the pastor of the Fort Wayne Presbyterian church, Rev. John M. Lowrie, who pledged his own church for the sum of $6,000, already secured and available for that end.

Besides these offers of land and money from Chicago, and from Indianapolis and the synods, the Board had also the property of the Seminary at New Albany to offer to the Assembly. The Seminary's whole assets were estimated at $39,430, with an indebtedness of $5,241. But $25,000 of the assets consisted of real estate and buildings at New Albany, which, by stipulation of the donors, were conditioned on the Seminary's remaining at that place, leaving only the sum of $14,430 to be transferred to the Assembly in case the choice fell on some other place.

The Board of Directors took its final action on the 20th of May, 1859, when it ordered that a schedule of all these offers of endowment, a list of the property at New Albany belonging to the Seminary, a statement of the action of the controlling synods ordering the transfer, with the records of the Board itself, be laid before the General Assembly by the president of the Board on the day following, accompanied by the following paper:

"To the Moderator of the General Assembly:

"The Board of Directors of The Presbyterian Theological Seminary of the Northwest hereby present to the General Assembly, in accordance with the instructions of the synods they represent, an overture, proposing a transfer of the said Seminary by the several synods concerned in its control to the General Assembly of the Presbyterian Church in the United States, as follows, namely:

'Resolved, That the constitution of The Presbyterian Theological Seminary of the Northwest be, and is hereby so amended that the direction of the Seminary, the right to determine the number of directors and professors, and to appoint the same, and all the powers which have heretofore been vested in the synods, shall be, and hereby are transferred to and vested in the General Assembly of the Presbyterian Church in the United States, provided that this direction be accepted by the Assembly.'

"In order to represent the matter fully and clearly to the General Assembly, the Board herewith submit all the papers

contemplated in the resolutions proposing the said transfer, as will appear by the accompanying schedule.

By order of the Board.

(Signed) S. T. Wilson, President.
R. L. Stanton, Secretary."

Indianapolis, May 20, 1859.*

It is interesting to note here, as showing the intimate ecclesiastical connection between the old and the new regime in the life of the Seminary, that, when the synodical Board met for the last time on the 20th of May, 1859, only one day after the opening of the General Assembly, and ordered "That the offer of transfer be made to the General Assembly during its session to-morrow morning," it then passed a final resolution providing conditionally for its own dissolution in the following words:

"Resolved, That the Board now adjourn to meet on Wednesday evening next at seven o'clock in case the General Assembly decline to accept the offer of transfer of the Seminary; and, in the event of the transfer being accepted, that the Board stand adjourned *sine die*."

The meeting was then closed with prayer.

The statement of the action of the Board of Directors and all the accompanying documents were presented by its president to the General Assembly on the 21st of May, 1859, and, on motion of Dr. Stanton, were referred to the committee on theological seminaries, of which Dr. B. M. Palmer, of New Orleans, was chairman. On Monday, May 23, Dr. Palmer read the following report:

"The committee on theological seminaries, to which were referred certain papers touching the proposed transfer to the General Assembly of the Theological Seminary of the Northwest, beg leave to report that, upon examination, these papers are found to be:

"1. An overture from the Board of Directors of said Seminary, proposing a transfer of the same from the several synods united in its control to the General Assembly of the Presbyterian Church in the United States.

* Minutes of the Board of Directors, p. 105.

"2. Papers detailing the action of eight synods, viz., of Cincinnati, Indiana, Northern Indiana, Illinois, Chicago, Wisconsin, Iowa and Southern Iowa, authorizing the above mentioned transfer, and instructing the Board of Directors to present the overture touching the matter to this General Assembly.

"3. Two printed documents, being the Constitution of the Northwestern Theological Seminary and the Act of Incorporation by the General Assembly of Illinois.

"4. Certain papers stating the opinions and wishes of twenty-nine presbyteries in connection with these eight synods.

"5. A statement of the assets of the New Albany Theological Seminary now in possession of the Board of Directors of that institution.

"6. Papers containing proposals for the endowment of the Seminary, upon the condition of its acceptance by this Assembly and location at Chicago or Indianapolis, respectively.

"7. A statement of the present indebtedness of the Seminary of the Northwest.

"These papers have been carefully considered by the committee, and their contents may be briefly stated. Of the eight confederated synods, five, viz., Cincinnati, Chicago, Indiana, Northern Indiana and Illinois, urge the transfer *simpliciter*, without any opinion or desire expressed upon any matter connected with it. Two synods, viz., Wisconsin and Southern Iowa, connect with this transfer a request that professors shall not be chosen till there is a sufficient endowment to warrant it. And one synod, viz., that of Iowa, in a paper, from its abridgment not perfectly clear to the committee, seems to desire that the Assembly shall exercise only a negative control over the appointments of the Seminary.

"It is clear, however, that all these synods, except perhaps the last, desire the Assembly during the present session to accept the direction of the Seminary, and to hold and exercise all powers at present vested in themselves.

"As to the financial condition of the institution now offered to this Assembly, it claims the assets of the New Albany Theological Seminary, amounting in all to $39,430, which the trustees of that institution seem authorized to transfer. Of

this amount, however, the sum of $25,000 is not at the disposal of the trustees, but is acknowledged to be in the control of the General Assembly, and which it is hoped the Assembly will put to the service of this institution, it having been originally contributed for theological education in the West. In the judgment of the committee the wishes of the donor may be easily ascertained, and should be decisive upon this point. Against the remaining $14,430 must be placed a debt, incurred by the Seminary of the Northwest, of $5,241, which the Board has ordered to be paid out of the assets of the New Albany institution in the hands of its trustees.

"Should the Assembly agree to accept the donation and control of this Seminary, in accordance with the overture of these eight synods, two distinct proposals are made looking to its endowment. On the one hand, if Chicago shall be selected as the seat of the new institution, Mr. C. H. McCormick gives his written obligation to pay to the directors who shall be appointed the sum of one hundred thousand dollars, payable in four annual installments, and drawing six per cent. from the opening of the Seminary; that is to say $25,000 for each professor whom this Assembly shall appoint in the same. In addition to this promise of Mr. McCormick, and upon the condition that within the period of two years buildings costing not less than $50,000 shall be erected upon a designated site, certain persons make a grant of forty-five acres of land, definitely located, the market value of which is not stated.

"On the other hand, if Indianapolis shall be selected for its location, certain persons connected with the synods of Indiana, Northern Indiana and a part of the Synod of Illinois, pledge the sum of twenty-five thousand dollars toward the endowment, drawing six per cent interest from the opening of the institution. Also $25,000 more is subscribed by citizens of Indianapolis for the erection of suitable buildings on a site given by Rev. W. A. Holliday, which is itself valued at $10,000. In addition to these two amounts, there appears to be a reliable subscription of $6,000 in another place, making a total of money subscribed and grants of land of about $66,000.

"Upon a deliberate survey of all the facts thus comprehen-

sively stated, and in view of the promise given of an early endowment of the institution, and especially in view of the unanimity and earnestness with which so large a portion of the Church as that represented by eight distinct synods express their conviction of the need of a theological seminary of high order in the Northwest, your committee unanimously concur in recommending the two following resolutions to the General Assembly.*

"1st. Resolved, That in accordance with the overtures emanating from eight synods this Assembly does now accept the direction and control of the seminary known by the corporate name and style of The Presbyterian Theological Seminary of the Northwest.

"2d. Resolved, That this Assembly, during its present sessions, will decide by a majority of the votes of its members what place within the limits of these eight synods shall be selected as the seat of said Seminary."

The resolutions were unanimously adopted.†

On motion of Dr. Nathan L. Rice it was resolved to proceed to the choice of a location. Dr. Rice nominated Chicago; William Sheets, a ruling elder, nominated Indianapolis. A discussion arose on these nominations, which continued until the regular adjournment for the day.

The discussion as to the location of the Seminary was resumed on the next day, and continued at intervals until the afternoon of Thursday, May 26th, when, the previous question being moved, it was arrested, and the vote was taken. The roll was called and the names of voters recorded. The vote stood, for Chicago, two hundred and forty-three; for Indianapolis, seventy; not voting, two. The next day nine members who had been absent when the vote was taken were permitted to record their names, making the total vote two hundred and fifty-one for Chicago and seventy-one for Indianapolis.‡

On Friday, the 27th of May, Dr. Palmer, chairman of the Committee on Seminaries, reported the following resolutions, which were adopted:

* Biblical Repertory for July, 1859, pp. 582–585.
† Minutes of General Assembly of 1859, p. 517.
‡ Minutes of the General Assembly of 1859.

"Resolved, 1st. That this General Assembly does hereby accept the donation of one hundred thousand dollars, made by Mr. Cyrus Hall McCormick to them, for the endowment of four professorships in The Presbyterian Theological Seminary of the Northwest about to be established by this Assembly, upon the terms and conditions therein mentioned.

"Resolved, 2d. That the thanks of this General Assembly be tendered Mr. C. H. McCormick for his munificent donation, and that a copy of these resolutions be transmitted to Mr. McCormick by the stated clerk.

"Resolved, 3d. That the offer of forty-five acres of land from other gentlemen of Chicago, under certain specified conditions, together with all similar offers, be referred to the Board of Directors to be elected, to be accepted or not, at their discretion.

"The following constitution is submitted by the committee for the government of the Seminary, based as much as possible upon the old constitution, with only such changes as are necessitated by the transfer of the control of said Seminary from the synods to the Assembly. This constitution* is understood to be very similar to those of the seminaries at Princeton, Allegheny and Danville. With a view to securing such amendments to the charter as may be required by this change in the direction and control of this Seminary, the committee submit to the Assembly the following resolution:

"Resolved, 4th. That the Board of Directors of said Seminary, for whose appointment provision is made in the constitution herewith submitted, be and they are hereby directed to take such measures as may be found proper and expedient to procure the legal transfer and safe investment of all the property of said Seminary, and for that purpose to procure from the legislature of Illinois such legislation as may be necessary to effect this object."

This resolution was adopted by the General Assembly, as was also the following:

"Resolved, 5th. That it be the first order of the day for Monday afternoon to elect professors to fill the four chairs in the Seminary."†

*See Appendix E. † Minutes of General Assembly, 1859; Princeton Review, 1859.

Nominations were then made for each of the chairs, a large number of persons being named for each, and it was voted that it be in order to receive nominations up to the hour of election. It was also resolved "That immediately after the election of professors on Monday next the Assembly proceed to elect directors of this institution." Nominations were accordingly made for this election. Prayer was then offered by the moderator, Rev. William L. Breckenridge, D.D.

A special committee, appointed to adjust the chairs for the institution, consisting of Drs. B. M. Smith, E. P. Humphrey, J. H. Thornwell, S. J. Wilson and A. T. McGill, reported the following arrangement, which was adopted, viz.:

1. Didactic and Polemic Theology. 2. Biblical and Ecclesiastical History. 3. Historical and Pastoral Theology and Church Government. 4. Biblical Literature and Exegesis.

The constitution of the Seminary was then read and adopted.

When the order of the day for Monday afternoon, the election of professors in the Theological Seminary of the Northwest, was called, Dr. E. D. MacMaster rose and moved that this business be postponed until the meeting of the next General Assembly. The remaining time of the afternoon was occupied with an elaborate discussion of this motion of Dr. MacMaster, Dr. Rice having the floor when the body adjourned for the evening session. At the evening session Dr. Rice finished his remarks in opposition to the postponement, the motion of Dr. MacMaster was laid on the table, and the Assembly proceeded to the election of professors by ballot.

The vote for the first chair stood, 214 for Dr. Rice, 45 for Dr. MacMaster, 15 scattering and 3 blank. Rev. Nathan L. Rice, D.D., of Chicago, Ill., was accordingly declared duly elected professor of Didactic and Polemic Theology in the Theological Seminary of the Northwest.

The vote for the second chair stood, 218 for Dr. Willis Lord, 23 for Rev. J. C. Moffat, D.D., 29 scattering and 5 blank. Rev. Willis Lord, D.D., of Cincinnati, O., was declared elected professor of Biblical and Ecclesiastical History; whereupon the Assembly adjourned.

The Assembly met the next morning and the election of professors was resumed.

The vote for the third chair stood, 206 for Rev. Le Roy J. Halsey, D.D., of Louisville, Ky., 41 scattering and 7 blank. Dr. Halsey was accordingly declared duly elected professor of Historical and Pastoral Theology and Church Government.

The vote for the fourth chair stood, 165 for Rev. William M. Scott, D.D., of Cincinnati, O., 45 for Rev. J. F. McLaren, D.D., 31 scattering and 4 blank, and Dr. Scott was declared elected professor of Biblical Literature and Exegesis.

Each professor was elected by a large majority, ranging from two to one up to five to one, over all other nominees for the same chair.

The Assembly then proceeded, on motion of Rev. Joshua Phelps, D.D., to complete the organization of the Seminary, by the election of a new Board of Directors, consisting of forty members, ministers and ruling elders. The election resulted in the following named gentlemen being chosen:

Ministers.	Ruling Elders.
For One Year.	
John H. Brown,	H. R. Gamble,
D. Stevenson,	J. D. Thorpe,
S. J. P. Anderson,	Simon Towle,
N. West, Jr.,	James Lamb,
C. Axtell.	John Todd.
For Two Years.	
J. C. Brown,	J. C. Grier,
J. M. Faris,	J. M. Booth,
J. M. Lowrie,	A. J. Buel,
Henry Neill,	Jesse L. Williams,
T. M. Cunningham.	Samuel Russell.
For Three Years.	
S. T. Wilson,	C. A. Spring,
J. M. Buchanan,	Julius T. Clark,
F. N. Ewing,	W. Bailey,
J. P. Conkey,	Thomas Foster,
Samuel Steele.	R. Lowe.

For Four Years.

J. Phelps,	A. P. Waterman,
R. G. Thompson,	Thos. H. Beebe,
W. W. Harsha,	N. C. Thompson,
H. M. Robertson,	W. G. Holmes,
R. C. Matthews.	James M. Ray. *

Thus ended the painful struggle of many years. Thus was decided, by the supreme authority of the Church, the vexed problem of the location, the endowment, the control and the organization of the Theological Seminary of the Northwest. Thus was fixed beyond change its permanent home. It might still have to struggle (and it did) through much tribulation, through many conflicts, drawbacks and discouragements, in the coming years. But from this time onward, it had what it never had before, a sure foundation on which to build, and a location which would become more and more acceptable to the Church with advancing years.

Referring to these proceedings of the Assembly, in his paper, "The Expositor," Dr. Rice says: "There was very remarkable unanimity in the General Assembly regarding the location of the Seminary. In the election of four professors to fill the four chairs in the Seminary, the unanimity was even more remarkable than in the choice of location. Although there was for each of the chairs a very unusual number of nominations, there was but one balloting for each, and in each case the majority for the professor elect was very large indeed."

"Letters from distant brethren," says Dr. Rice, "in every latitude and longitude, gave cheering evidence of the general interest felt through the Church in this Seminary; and the remarkable providences attending its location and organization with so extraordinary unanimity by the General Assembly, taken in connection with the funds and site secured, encourage the confident hope that it has a bright future before it. We trust it will be remembered in the prayers and liberalities of the people of God." †

Dr. Charles Hodge closes an able review of the proceedings

* Minutes of General Assembly, 1859.
† Presbyterian Expositor for June and July, 1859.

of the General Assembly in the case of the Seminary of the Northwest, with the remark, "For the first time in the history of our Church, a theological seminary begins its career with a full corps of professors, a competent endowment, and an excellent geographical position." *

Dr. Van Rensselaer, reviewing the action of the Assembly in his magazine for July, 1859, says: "The election of professors resulted according to the wishes of the friends of the new Seminary, and to the entire satisfaction of the General Assembly. The hand of God was apparent in the whole transaction The successful establishment of the Northwestern Seminary at Chicago this year is due to the efforts of Dr. Rice and Mr. C. H. McCormick. The latter gentleman, with a munificence whose memory will abide forever in the Presbyterian Church, made a donation of $100,000 for the endowment of the institution. In no other way, as far as we can see, could that amount of money be so well applied for religious purposes. May a rich reward follow this large-hearted liberality." †

While the fine geographical position selected for the Seminary—being entirely away from all other seminaries of the Church—and the munificent donation of Mr. McCormick for its endowment had great weight with the Assembly in influencing votes for Chicago as the location, it cannot be questioned that Dr. Rice's personal influence had much to do in determining the final result. By reason of an active ministry of many years in Kentucky, and, after leaving there, both at Cincinnati and St. Louis, and through his manifold functions as pastor, preacher, teacher, editor, public debater, lecturer and author, Dr. Rice had come to wield a wide and potential influence over the Church and the country, especially in all the West and Northwest, such as does not often fall to the lot of even the most gifted servants of God. Nearly two years before the meeting of this Assembly he had removed to Chicago and become pastor of its North Presbyterian church, of which Mr. McCormick was a member and most efficient supporter. Already he had established at this center, and through Mr.

* Biblical Repertory for July, 1859.
† Presbyterian Magazine, July, 1859, p. 321.

McCormick's pecuniary aid, a monthly magazine, "The Presbyterian Expositor," which was doing good service in the cause of sound doctrine.

He and Mr. McCormick were a unit on the proposition that the Presbyterian Church of the whole Northwest needed a theological school at Chicago. It is impossible now to decide in whose mind the first conception of such a school at this point originated. It is enough to know that Mr. McCormick, with his large endowment, and Dr. Rice, with his eloquence and logic, stood ready to give practical shape to the scheme in the General Assembly. Unquestionably the cause was eloquently and successfully pleaded before that venerable body. And certainly one of the most effective arguments in the plea was the fact that one man, out of his deep convictions of what was needed, stood ready to back up those convictions with the substantial aid of a hundred thousand dollars.

The question of the Northwestern Theological Seminary commanded greater interest in and occupied more of the time of the Assembly than any other subject brought forward for its consideration. That interest reached its climax, when, on the tenth day of the session, Dr. MacMaster delivered his speech on the motion to arrest the election of professors and refer the whole subject to the next Assembly. The speech was regarded by many as ill-timed and suicidal, but, intrinsically considered, it was one of the greatest efforts of his life.

Dr. Charles Hodge, in the "Princeton Review," has left the following estimate of the speech and the occasion:

"Dr. MacMaster has carried into effect his purpose to print his speech, and we have had the opportunity of reading it in pamphlet form. The perusal has impressed us deeply with the conviction of the author's ability and courage. It is an open and manly avowal of opinions which he knew to be unpopular, and which he must have been aware would place him out of sympathy with the body which he addressed. While we cannot help feeling respect for the man, and sympathy with him in the frustration of his cherished plans, we regard the speech as unsound in doctrine and eminently inappropriate to the occasion. Dr. MacMaster was not called

upon to defend himself. He had not forfeited the confidence of any part of the Church, North or South. He had been accused of abolitionism, as Dr. Rice had been accused of being the advocate of slavery and the tool of a pro-slavery party. Neither needed any vindication. They had for years been arrayed on opposite sides of many questions of policy. Both had been assailed, with equal injustice it may be, with having ulterior and unavowed objects, and with prosecuting those objects by unfair means. Into the merits of these controversies the Assembly was not called upon to enter, and, as far as we can learn, was not disposed to take sides with either party.

"If we may confide in the statements of those who had the best opportunities of knowing, the Assembly was prepared to do full justice to Dr. MacMaster. Some of his best friends have publicly asserted that sixty members of the Assembly from the South had avowed their purpose to vote for him as a professor in the new Seminary, which would doubtless have secured his election. His claims were peculiarly strong. His long and faithful service as professor at New Albany, his election to a chair in the Northwestern Seminary by the representatives of the seven synods before its transfer to the Assembly, his having voluntarily resigned that chair in order that the Assembly might be unembarrassed in the selection of its officers, should they decide to assume the charge of the institution, and his own eminent qualifications for the office, were considerations which no body of generous, right-minded men would think of resisting.

"His speech, however, put his election out of the question, for two reasons. First, it could not fail to be considered as an avowal of opinions, feelings and purposes in reference to slavery which the Assembly could not sanction; and secondly, it made it evident that he could not, and would not co-operate with Dr. Rice, whose claims, in the opinion of a large class of his brethren, were equal to his own. When, therefore, the votes were counted, it was found that two hundred and fourteen had been cast for Dr. Rice, and only forty-five for Dr. MacMaster." *

To these strictures of Dr. Hodge, Dr. MacMaster replied in

* Princeton Review, July, 1859, p. 691.

an article prepared for "The Princeton Review," and addressed to Dr. Hodge, but which was published in "The Presbyter," of Cincinnati, under date of August 1, 1859. It is an elaborate and able defence of his speech before the Assembly, reviewing all the points of objection made by Dr. Hodge, and written in a spirit of admirable urbanity and Christian kindness. It begins by saying, "The tone of the scholar, the gentleman and the Christian, which appears in your criticism of my speech in the late General Assembly on the affair of The Presbyterian Theological Seminary of the Northwest, is such as was to be expected from the character of your journal and its editor."

The paper is much too long to be inserted here, but it is due to the memory and to the eminent abilities of Dr. MacMaster to quote the following manly and noble defence of his position, which is found at its close. Nothing could be more characteristic of the lofty principles of the man than such a peroration. After carefully discussing the five separate charges which had been alleged against his position, he says:

"As to my speech, what you allege is true, that I knew before it was made that, for various reasons it would be unacceptable to many, probably to the great mass of those to whom it was addressed. It was not made to please men. I knew very well that it would put my election out of the question, if that were not already out of the question. I, however, accomplished by it all which I expected to accomplish by it. I did not desire an election, in the relations and circumstances in which any election was likely to take place. To my friends, who saw fit to speak to me of the matter, I said that it was infinitely more important for me to preserve my own integrity, to maintain my principles and to perform my duty in the position in which, without my seeking it, I found myself, than that I should be put into any place in the Seminary.

"My object was, in the presence of the General Assembly and of the whole Church and of all others concerned, to set the whole matter in its true light, and to give all men who desire it the means of judging of the real merits of the case, and in so doing to deliver my own testimony and leave it upon record. This, by my speech in the Assembly and its publica-

tion through the press, I have accomplished. In the speech there is nothing the utterance of which in the Assembly and the publication of which in print I regret. I believe my speech to have been eminently appropriate to the occasion, true in its matter, relevant to the subject in hand, temperate in tone, and every way such as it became me to make in the position in which I was placed. I am perfectly willing that it should stand of record and abide the test of time and the judgment of a better state of mind on the subject than that which seems now to prevail in the Church, or at least in those who claim to represent the Church.

"You express the generous sympathy of an honorable mind with me in the frustration of my cherished plans in respect to the Seminary; and I thank you for it. It is true that it was in the purpose of my heart, in concurrence with my brethren, to establish here in the Northwest, on broad foundations and with adequate appointments and means, a school for the training of ministers for this great field which should be a seminary of sound principles; in which should be formed men godly in spirit, sound in the faith, of staunch integrity, of honorable and gentlemanly character, scribes instructed unto the kingdom of heaven, men having knowledge of the times, and knowing what is for all times the great office of the Church as the divinely ordained depository of the oracles of God, appointed to bear witness to the truth and concerning the moral and religious duties of men, in all the relations of life, personal and social, private and public, ecclesiastical and political, to preach the word, to reprove, rebuke, exhort with all long suffering and doctrine.

"It would be foolish for me to pretend that in the frustration of my cherished plans and the purposes of my heart I do not feel disappointment. Perhaps, as I always felt my insufficiency for it, I was presumptuous in putting, even upon the urgency of my brethren, my hand to such a work. At all events, while I continue to speak for the truth, though it be as a wanderer in the streets, where the truth is fallen, I submit without murmuring to the will of Zion's God and my God. I am, reverend and dear sir, with great respect, yours very truly,

E. D. MacMaster."

REV. WILLIAM M. SCOTT, D. D.

CHAPTER VIII.

THE NEW DEPARTURE AT CHICAGO.

1859.

First Meeting of the New Board of Directors. Organization of the Board. The Old Board of Trustees Recognized. Changes in that Board. The Legal and Ecclesiastical Succession. In What Sense New and Old. Judge Scates's Opinion. General Assembly of 1864. Action of the New Albany Trustees. An Amicable Civil Suit. Executive Committee Appointed. Salary of the Professors. Pastoral Work Allowed. Agents to Raise Funds. Day for Opening the Seminary. Day for Inaugurating the Professors Appointed. Circular Address to the Churches. Acceptance by the Four Professors Announced. Building Secured for the New Seminary. Complimentary Notices. First Meeting of the Session. Number of Students in Attendance. Their Studies Commenced. Their Comfortable Quarters. Professors and Students.

Pursuant to the order of the General Assembly of the Presbyterian Church, held in May, 1859, at Indianapolis, a majority of the constituent directors appointed by that body met in the North Presbyterian church of Chicago, May 28, 1859, for the purpose of organizing the new Board of Directors of the Presbyterian Theological Seminary of the Northwest, and of taking measures for the opening of the Seminary. Rev. John H. Brown, D.D., was called to the chair until a permanent organization could be completed, and Rev. John M. Faris was chosen to act as secretary *pro tem.* Dr. Brown opened the proceedings with prayer.

The new Board, as elected by the Assembly, consisted of forty ministers and ruling elders, one-half being of each class. They had been chosen from ten different synods of the Northwest, eight of this number being the old synods that had hitherto managed the Seminary, and the others the synods of

Michigan and Missouri, which thus far had had no representation in the Board. Nearly one-third of the new Board had also been members of the synodical Board. At this first meeting twenty-two members were in attendance. Permanent officers of the Board were elected for one year, viz.: Rev. Samuel T. Wilson, D.D., president; Rev. William W. Harsha, vice-president, and Rev. John M. Faris, secretary.

One of the important acts of the Board of Directors at this, its first meeting, was to recognize as their own Board of Trustees the Board of Trustees that had been incorporated in 1857 by the act of the Legislature of Illinois as "The Trustees of the Presbyterian Theological Seminary of the Northwest." That Board had been chartered under the existing constitution of the Seminary as controlled by the synods, and had, in fact, been appointed by the old synodical Board of Directors at its first meeting in Chicago, in November, 1856. Being a chartered corporate body, it had not ceased or lapsed by reason of this transfer of the institution from the synods to the General Assembly. The Board appointed a committee to examine into the matter, who conferred with legal advisers in the city, and thereupon the Board decided, in accordance with the opinion of the gentlemen consulted, that "the Board of Trustees appointed by the old Board of Directors could, without impairing the act of incorporation, come under the control of the new Board of Directors."*

The following resolutions, reported by the committee, were therefore adopted by the Board of Directors:

I. "Resolved, That, in accordance with Sec. II of the Act of Incorporation of The Trustees of the Presbyterian Theological Seminary of the Northwest, this Board now change one-third of the number of trustees by the appointment of Cyrus H. McCormick, Elisha Wadsworth and James B. Waller, in the places of John Wilson, A. B. Newkirk and Warren Norton.

II. "Resolved, That the Board of Trustees be instructed to consider whether any, and if any what alterations, changes or amendments may be necessary in the act of incorporation, and to take measures to secure any such amendments as may

* Minutes of the Board of Directors, p. 114.

be deemed necessary from the Legislature of Illinois at its next session."

This matter came before the Board of Directors again at their adjourned meeting in October, 1859, and, in order to make assurance doubly sure, Judge Walter B. Scates, of Chicago, was invited to come before them and give his opinion. We find on record the following minute, under date of October 26th, 1859:

"The executive committee having applied to W. B. Scates for legal advice as to the power of the Board of Trustees to act under the act of incorporation obtained from the legislature while the Seminary was under synodical control, he, at their request, came before the Board of Directors and stated:

"That he had examined the original constitution, the resolution of the synods which had had the control of the Seminary in transferring that control, the action of the General Assembly of the Presbyterian Church in the case, and the act of the General Assembly of the State of Illinois; and after careful consideration of these several documents he was of opinion that the Board of Trustees have full power to act as provided in the act of incorporation; and that their powers are not abrogated nor abridged by the change of the direction and management from the synods to the General Assembly; that the constitution provides for a change of its provisions, and that such change was made by the consent of two-thirds of the united synods, in accordance with its provisions." *

If this opinion as to the law was sound and this action of the Board of Directors in recognizing the old Board of Trustees as their own in accordance therewith was correct, then there can be no question that the Theological Seminary established by the General Assembly at Chicago, in 1859, is both the ecclesiastical and legal successor of the Seminary which was so long under synodical control at New Albany and Hanover. The Board of Directors was changed by the General Assembly of 1859, and the old Board gave way to the new. But the Board of Trustees, incorporated by the Illinois legislature, remained the same under the new

* Minutes of the Board of Directors, p. 125.

directory as under the old, until its members were gradually changed from year to year by the new Board of Directors, according to the act of incorporation, which provided that such change might be made. The Board of Trustees therefore stood, at this date, June 29th, 1859, as follows: Samuel Howe, R. J. Hamilton, R. W. Henry, R. B. Mason, William Bailey, A. J. Buel, Elisha Wadsworth, Cyrus H. McCormick, and James B. Waller. The first six of these gentlemen had been named in the act of incorporation of 1857. A second change of one-third of the Board of Trustees was made a year later at the meeting of the Board of Directors, when Walter B. Scates, Wesley Munger and Henry G. Miller were elected trustees, in the place of R. W. Henry, William Bailey and A. J. Buel.

It was easy to see in what respects the Seminary in coming to Chicago would begin there as a new institution and yet as an old one. It would come as the natural development of all that had gone before on this educational line. It would come as the offspring and the rightful heir of a long and interesting history. It was a new institution in that it was established by the General Assembly of the whole Presbyterian Church, and not by any particular synods. It was new in having a new constitution, a new directory and a new faculty, adopted or chosen by that Assembly. It came with a new endowment and with new promises of land from which to choose a site.

But it was still the Seminary of the Northwest. It had much that was new and something also that was old and good. It had succeeded to the very name and title, to the proposed new location and the wide domain, to the peculiar work and the grand educational purposes which had belonged to the Theological Seminary of the synodical Board. It was in many important aspects a new foundation and a new departure. But it would be a mistake to consider it a new institution altogether. Although it came to Chicago with a new directory, a new faculty and a new endowment, it was nevertheless organized there under the same legislative charter and with the same old Board of Trustees which had

existed during the period of synodical control. Under that charter, and by that Board of Trustees, the new Seminary to-day holds all its accumulated and valuable estate. Nor did the General Assembly when taking it from the synods intend to ignore or blot out its preceding record. It simply accepted the trust transferred to it by the synods; adopted their Seminary of the Northwest as it own; gave it a new constitution, a new Board of Directors, a new corps of instructors, a new endowment and a new departure at Chicago.

The General Assembly of 1864 fully recognized the true history and relationship of this Seminary to the Church, when it adopted the report of its standing committee on seminaries of that year, in the following minute:

"The report of the directors of the Seminary of the Northwest is numbered as the fifth; and yet it may not be improper to remember and record the fact that the institution is historically older than this title of the report would indicate, as this numbering refers only to the time when the Seminary was taken under the care of the General Assembly. It is due to the verity of history, to the memory of the honored dead, to the services of many still living and to a large number of its alumni, and it is also a just tribute to the great Head of the Church, to record the fact that theological education in the Northwest began more than thirty years ago, at Hanover, Indiana, under the venerable John Matthews, D.D.; and that the Seminary then commenced continued to exist under synodical control there and at New Albany, Indiana, until the time of its transfer to the care of the General Assembly and its removal to Chicago. During the period of its operations in the two localities first named about two hundred students were trained in it, many of whom are now eminent and efficient laborers in the Lord's vineyard." *

Dr. David X. Junkin, who was chairman of the committee on seminaries in the Assembly of 1864, afterwards stated in one of the public prints that the paragraph quoted above was not written by himself, but was from the pen of Dr. James Wood, the moderator of that Assembly, and that it was

* Minutes of the General Assembly of 1864, p. 278.

incorporated as a part of the committee's report to the Assembly at the suggestion of Dr. Willis Lord. Be this as it may, the statement about the Seminary in the paragraph is historically correct. There was no man in the Church at that time better acquainted with the whole preceding history of the Theological Seminary of the Northwest than Dr. Wood. He had personally much to do with maintaining the institution through all its earlier periods. The statement incorporated in that report, and adopted by the Assembly, is abundantly attested by the history set forth in these pages, and also by Dr. Wood's own "Historical Sketch," now in the Seminary library.

In the judgment of the General Assembly of 1859, and in the judgment of all the synods which united in transferring The Presbyterian Theological Seminary of the Northwest to that body, there could be no room to doubt that the new Seminary thus established at Chicago was, to all intents and purposes, the true and rightful ecclesiastical successor to the old Seminary which these synods had been so long struggling to build up. When the Assembly of 1859 took the important trust from the hands of the eight synods and their old Board of Directors, it was taken with all its assets and liabilities, with all its large expectations and its hitherto inadequate resources. The General Assembly took it for "better or for worse," as an institution still dear to the heart of the northwestern churches, which had long struggled under difficulties and was in great need of help. But now that it had survived all troubles, and found at last a helping hand in the General Assembly, it was not supposed that any of its old friends would repudiate the kinship and deny its claim to be the veritable successor of both the New Albany and the Indiana Theological Seminaries.

Yet this was what awaited it. At the very first meeting of the new directors at Chicago they found themselves face to face with a considerable amount of pecuniary liabilities which had been contracted under the old synodical Board pressing for payment, and without one dollar of assets to be had from New Albany. The General Assembly had been assured by the old Board, when the transfer of the Seminary was made, that,

while there was some indebtedness to be paid, there was also to meet it a goodly sum of assets in real estate or notes and bonds, not far from fifteen thousand dollars, which would rightfully belong to the transferred Seminary of the General Assembly.

But the old Board of Trustees at New Albany, when urgently asked to settle these just claims, or to hand over to the Chicago Board their assets, repudiated the obligation and withheld the property, on the ground that nothing could be moved from New Albany, not even the Seminary library, which was now so much needed by the institution about to open its doors at Chicago. After repeated applications, all of which were refused by the New Albany trustees, the Board of Directors at Chicago felt constrained to have the matter decided by an amicable suit in the United States Court for the District of Indiana, and for this purpose employed Judge Walter B. Scates to carry the case before that tribunal at Indianapolis. The suit was brought by the Chicago Board of Trustees against the old Board of Trustees at New Albany, in the form of a bill of complaint to recover the property.

The New Albany Trustees had declined to hand over the property on the ground that the removal of the Seminary from that place had forfeited the original donation made by Mr. Elias Ayers, who had stipulated that it should not be so removed. His widow and sole heir, Mrs. Mary Ann Ayers, who had become Mrs. Richardson, of Louisville, Ky., claimed the property as her own under that forfeiture, and she had already made a donation to Hanover College of all her right and interest in the premises, so that Hanover College was one of the defendants and a third party in the case. In the meantime the Board of Directors at Chicago were compelled to defer, from time to time, the payment of certain debts contracted by the old Board until the suit should be decided.

The new Board of Directors at its first meeting appointed an executive committee consisting of nine of its own members, five being a quorum to transact business, which should have the practical management of affairs during the intervals between the regular meetings of the Board. The following

were appointed, viz.: ministers, F. N. Ewing, J. C. Brown, J. Phelps, J. M. Faris, and ruling elders, Simon Towle, Thos. H. Beebe, J. L. Williams, C. A. Spring and Wm. G. Holmes.

The Board fixed the salary of the professors-elect at three thousand dollars per annum for each, payable semi-annually. In answer to a question raised by Dr. William Scott, who was present at this meeting, as to whether the professors would be allowed to undertake regular parochial or missionary labors, if any of them should be able to do so and Providence should open the way, the Board adopted the following resolutions:

"Resolved, 1, That the Board see no inconsistency in uniting with the duties of a professorship in the Seminary those of a pastor, or an evangelist, but would regard it, in the incipiency of the institution, as highly desirable.

"Resolved, 2, That in the opinion of the Board whatever salary may accrue from such pastoral or missionary labor will properly belong to the professors, and ought not to be regarded as any part of the salary allowed them by the Board."

At this meeting of the Board, it was also resolved to appoint two financial agents, one a minister and the other a ruling elder, to visit the churches of the Northwest and raise money for the purpose of purchasing a library for the institution, erecting buildings for the accommodation of students, obtaining scholarships to aid indigent students and increasing the endowment fund. The election resulted in the appointment to this important agency of Rev. Robert P. Farris, of Peoria, Ill., and Elder Charles A. Spring, of Chicago. Both gentlemen accepted the appointment and were soon at work in the field.

At the date of this meeting of the Board, the professors-elect were all in Chicago. Dr. Rice was already in charge of the North church as its pastor, and the others had come on a visit, with a view to determining their own action as regarded the Seminary. Though waited on by a committee of the Board asking for their answer, they were not yet prepared to make a final decision and accept the professorships to which they had been called by the General Assembly. The direc-

tory, however, had good reasons to believe that each of the professors would soon give them an answer accepting his appointment, and they deemed it of the highest importance that the Seminary should be opened for students without delay in the coming autumn.

Under these circumstances, the following minute with regard to the day of opening and the duration of the session was adopted:

"Resolved, That, in the estimation of this Board, it is of great importance that the Seminary be opened the coming fall for the reception and instruction of students. And trusting that the professors-elect will accept the appointment made with such cordiality and such unanimity by the whole Church in her General Assembly, the Board hereby order that the Seminary be opened on Wednesday, the 14th day of September next, and that the session continue until the first Wednesday in May, 1860."

Before adjourning, the Board took the following additional action fixing a day for the formal inauguration of the professors:

"Resolved, That, when the Board shall adjourn, it will adjourn to meet in this house (the North Presbyterian church, Chicago), on the fourth Tuesday of October next, at seven o'clock, P. M., and that during the session then to commence the inauguration of the professors who may accept shall take place, and that the following be the order of exercises, viz.:

1. A sermon by Rev. J. H. Brown, D.D., or Rev. Chas. Axtel, alternate.

2. The President of the Board to read the pledge required to the professors, and after their signing it, offer prayer and give an address to the professors; or Rev. Henry Neill, alternate.

3. An inaugural address by each professor."

After the adjournment of the Board the executive committee, by its order, prepared and published an able and interesting "Address to the Churches of the Northwest," calling their attention to the wonderful and gracious providence of God which had thus far marked the progress of the Seminary

in its new location at Chicago, and strongly urging all true-hearted Presbyterians in its broad field to give to it their most hearty and united co-operation. "Never," say they, "was a nobler opportunity offered to the Church. Surely here, if anywhere, she should apply the maxim of the sainted missionary Carey, 'Expect great things and attempt great things.'"

In the meantime, the professors had all made known their acceptance of the positions to which the Assembly had elected them. In the "Presbyterian Magazine" of August, 1859, Mr. Ewing, chairman of the executive committee, issued another circular in which he said:

"We are happy to announce to the Church that the four professors elected by the last General Assembly have signified their acceptance of the chairs to which they were chosen by that body, and the Seminary will be open to the reception of students on the 14th of September, 1859.

"The executive committee are enabled to say to all young men who desire the advantages of this Seminary that, through the liberality of a gentleman of Chicago, we have secured a large building, containing about forty rooms, fitted up in good style for a boarding house, where the students will find pleasant rooms ready furnished and free of expense. Arrangements will be made to afford them boarding as low as at any other seminary."

In the "Presbyterian Expositor" of August, 1859, Dr. Rice made the following complimentary statement with regard to the three professors who were to join him as colleagues in the faculty: "We are happy to be able to say that Drs. Lord, Scott and Halsey have accepted the chairs to which they were elected. Dr. Halsey, with his family, has already removed to Chicago, and the other professors are expected at an early day. Of these three gentlemen we may venture to say they enjoy the confidence of the Church, not only as wise and good men, but as possessing in a high degree the qualifications requisite for the positions to which they have been chosen; and they are men who will work together in entire harmony."

In conformity with the order of the Board of Directors requiring the Seminary to be opened for instruction on the 14th day of September, 1859, the four professors appointed by the General Assembly held their first meeting with the students at ten o'clock, A. M., on that day, in the rooms which had been secured for the purpose by the executive committee. The meeting was in a spacious and well-furnished building, with suitable accommodations, both for lectures and students' dormitories, situated in the South Division of the city at the southwest corner of Clark and Harrison streets. The opening services consisted of prayer, reading the Scriptures, singing and an introductory lecture, which was delivered by Professor Nathan L. Rice. On the next day each of the professors met the students separately, and made arrangements for the course of studies in his own department. The number of students in attendance by the end of the week was ten, and this number was soon increased to fourteen. The professors all occupied rented houses that first year, situated at a considerable distance from the Seminary building, some being on the North Side of the city and some on the West, as they were able to find suitable accommodations.

The students, provided with large and pleasant rooms, passed that first winter in much comfort; but the professors, having to meet their classes miles away from where they lived, and with few horse-car lines in the city to assist them in getting about, were called upon to endure considerable toil and exposure as they faced the chilly blasts which swept across the city, at that time very sparsely built up. Yet, notwithstanding these personal discomforts, the work of the institution was carried on successfully, and every one was encouraged by the prospect of increasing usefulness.

CHAPTER IX.

INAUGURATION OF THE FOUR PROFESSORS.

1859.

Interest of the Occasion. The Old North Church. Sermon of Dr. Brown. Charge of Dr. Wilson. The Pledge Administered. Review of the History. Inaugural Addresses of Drs. Rice and Lord. Like Addresses of Drs. Halsey and Scott. Resume of these Discourses. Passages from Drs. Halsey and Scott. Dr. Rice's Complimentary Notice. Eloquent Peroration of Dr. Scott. Publication of the Addresses and Charge. A Site for the Seminary Fixed Upon. The Ground on which it Now Stands. Thanks of the Board to the Liberal Donors. Foundation of a Library Secured through Mr. Corning. His Name given to the Library. Mr. McCormick's Name assigned to the Chair of Theology. Minute of the Board on the Subject.

The public inauguration of the four professors-elect was an occasion of unusual interest to all the friends of the Seminary, not only at Chicago, but in all parts of the Northwest. It had just been preceded by a meeting of the Synod of Chicago, which body had passed with entire unanimity resolutions commending the institution to the confidence and liberality of the churches, and expressive of their purpose to co-operate in sustaining the professors in their labors. A number of the members of the synod remained to attend the inaugural services. The occasion was one not soon to be forgotten, for in some of its circumstances it was such as had not been witnessed before in the opening of any of our theological schools.*

The inaugural services were held in the North Presbyterian church of Chicago, on the 25th and 26th of October, 1859. Its house of worship at that time was a large wooden structure which stood at the corner of Illinois and Wolcott (now

* Presbyterian Expositor, November, 1859, p. 613.

State) streets, in the North Division of the city. The audiences assembled from time to time were large, being drawn together by the novelty of the occasion, as well as by their interest in the Seminary. The Board of Directors met in this house, according to their adjournment, on the evening of the 25th, and at once proceeded to the order of the evening.

The professors were all on the ground, having signified their acceptance of the chairs to which they had been severally chosen by the Assembly, and in pursuance of which they had already been giving instruction to the students of the Seminary for six weeks. The Rev. John H. Brown, D.D., of Springfield, Ill., preached the opening sermon on Mat. 9: 37, 38, "The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." It was a very appropriate and instructive discourse.

The president of the Board of Directors, Rev. Samuel T. Wilson, D.D., of Rock Island, Ill., after a brief recital of the interesting and solemn circumstances connected with the opening of the Seminary at this place, read to the professors the following pledge or engagement, required by the constitution of the Seminary, to which they gave their assent and affixed their signatures: "In the presence of God, and of the Board of Directors, I do solemnly profess my belief that the Confession of Faith and catechisms of the Presbyterian Church contain a summary and true exhibition of the system of doctrine, order and worship taught in the Holy Scriptures, the only supreme and infallible rule of faith, and my approbation of the Presbyterian form of church government as being agreeable to the Scriptures; and I do promise that I will not teach, directly or indirectly, anything contrary to or inconsistent with the said confession and catechisms, or the fundamental principles of Presbyterian church government, and that I will faithfully execute the office of a professor in The Presbyterian Theological Seminary of the Northwest."

Dr. Samuel T. Wilson then offered the inaugural prayer, and afterwards delivered an earnest, solemn charge to the professors, which was admirably adapted to the interesting occasion.

He drew a graphic picture of the duties, responsibilities and qualifications of those who are called of God to the solemn work of instructing and preparing young men to preach the gospel of Christ. His references in the opening paragraphs of his address to the history, trials and brightening prospects of the institution were very impressive, and are worthy of being permanently preserved. Some of his words have been referred to in a preceding chapter.

"We meet to-day, brethren of the Board of Directors, and Christian friends, under circumstances of no ordinary solemnity, and for the transaction of business intimately connected with the honor of religion, the glory of God and the decisions of the last day. The Presbyterian Theological Seminary of the Northwest is this day to be formally organized by the inauguration of those who have been chosen to be its professors. Such an event as the installation of four professors at the same time has never before occurred in connection with any theological seminary in this land, nor, so far as remembered, in any other land since the days of the Reformation.

"From the circumstances which have attended the previous efforts to establish this institution, it is unavoidable that many and various emotions should fill the minds and hearts of all concerned in the present exercises. Three years ago precisely, the voice of the seven synods in the Northwest, as the voice of one man, united in saying: 'We need a seminary for the training of ministers for this wide and extending field, and with the help of God we will arise and build one.' The purpose thus so harmoniously formed met the hearty response of every Presbyterian heart, and within a few months thereafter such a beginning had been made as seemed to promise a speedy realization of all that was desired. Unforeseen difficulties, however, arose, which not only clouded those first favorable prospects, but for a time seemed to involve the whole enterprise in hopeless ruin. Nor were these difficulties removed until, by an act of rare Christian magnanimity on the part of those who had been foremost in the effort, the whole enterprise was transferred to the General Assembly of the Church, with the simple request that a seminary on the

same footing with those already under the care of the Assembly might be at once established. The transfer thus made was accepted, and the seminary now to be organized is the result.

"Brought thus into closer contact with the great throbbing heart of the Church, the seminary seemed at once to secure the affections, and to call forth the liberality of God's people. One gentleman in particular, whose name will be hereafter as an household word among us, and whose noble gift will remain a monument more enduring than brass, whose hands God has filled with wealth, and whose heart He has moved to honor Him with it, immediately bestowed upon the institution a most munificent endowment. And others since, with kindred liberality, have provided for its present and permanent location here in this great city The General Assembly, too, appreciating the extent of the field to be occupied, and the magnitude of the work to be done, with a singular and perhaps unaccountable unanimity, at once proceeded to fill the chairs of instruction in the infant seminary with four of her choicest sons, all of whom have been led to accept the places thus assigned them, and in the good providence of God they are all here to-day to offer to you their solemn pledges of fidelity, and to receive at your hands their official investiture."

On the next day, the 26th of October, the services were resumed at the church, and the four professors in turn delivered their inaugural addresses in the presence of the Board of Directors and a large audience; two of them, Drs. Rice and Lord, in the afternoon, and the other two, Drs. Halsey and Scott, in the evening of the same day.

Each professor gave a rapid outline of the studies to be pursued in his own department, and the method he should adopt in imparting this instruction. Dr. Rice's discourse set forth, in clear, comprehensive statement, the true province, purpose and work of the systematic theologian, as an interpreter and defender of the great essential doctrines of God's inspired Word. Dr. Lord gave a brief but admirable exposition of the importance and the necessity of a careful study of Biblical and ecclesiastical history, as connected with the truth

of God and the Church of God in their progress across the ages. Dr. Halsey brought into view the wide domain of historical and practical ecclesiology, including the varied topics of the pastoral care, the functions of the ministry, the composition and delivery of sermons, and the whole constitution, polity, worship and mission of the Church of God, as Christ's kingdom in the world. Dr. Scott gave an outline of the method of instruction in his department of Biblical Literature and Exegesis so as to secure the truest exposition of the saving truth of God as it is revealed in all the Scriptures and as it is needed for the work of the faithful minister.

Writing of this interesting occasion in the "Presbyterian Expositor" of November, 1859, Dr. Rice refers to his colleagues in the following complimentary terms: "Of the inaugural addresses of Drs. Lord, Halsey and Scott, we may say truly that they not only met, but exceeded the expectations of the Board of Directors and of others who heard them. They were heard not only with interest, but with pleasure and admiration. The address of each of these professors had special reference to the department of instruction assigned him, and afforded additional evidence that the General Assembly was wise in the election of them to the important and responsible position they occupy."

Drs. Halsey and Scott, each at the close of his address, took occasion to refer to the location, the work, the wide field, and the hopeful prospects of the rising institution, in words which it may not be out of place to repeat after the lapse of nearly thirty-four years. What was said then has been verified and intensified by all that has followed. Dr. Halsey said:

"Of the six seminaries of our Church, the only one in the whole vast region of the Northwest is that which we are here to-day to inaugurate. This single fact is all that we need, both to illustrate the magnitude of our field, and to vindicate the wisdom of the Assembly in founding this institution. But we cannot stay to develop these thoughts now. The work is great, the time is short, the business is urgent, and what our hands find to do let us do it with our might. Our sufficiency is of God, and through Christ strengthening us we can do all

things. The day in which we live and the place where we stand, the time past, the time to come and the signs of the present time all conspire to encourage and cheer us on to renewed exertion in the work of the Lord.

"It is wonderful to think what God has done for our Zion, and to see what He is doing all over the earth. The soul of the greatest of all the apostles, could he return to the earth, might well be moved within him to see what our eyes have seen, to hear what we hear of God's wonderful works among men. Look where we stand to-day on the map of the world, and on the chart of human history! The gospel which we preach, and for the defense of which this new seminary is now opened, is the gospel which began at Jerusalem. And here we are almost at the center of a continent, which when that gospel began was unknown even to human conjecture. Here we stand in the midst of the freest people and the brightest civilization that ever existed on the globe; a civilization and a people that seem destined to endure till they usher in the latter day glory and the second coming of the Son of Man.

"Here we stand midway between the polar regions and the Southern Gulf, almost midway between the Atlantic and Pacific, and on the very verge of those great inland seas, which together form the Mediterranean of our continent; a great highway of commerce which may yet play as important a part in our future history as the Mediterranean has done in the history of the Old World. Here we stand upon the border of what was a little more than a quarter of a century ago a vast untrodden wild, with on one hand the wide expanse of deep blue waters stretching away to the east, uncheered by a sail, and on the other the boundless prairies stretching away like another ocean towards the setting sun, untenanted by civilized man, but now the busy abode of a hundred thousand souls, and the commercial center of an empire of mighty states; here we stand in the good providence of God, solemnly and hopefully to inaugurate another of those institutions of learning which are at once the highest known to the Church of God, and the most important, if not indeed the most ancient, known to human civilization. As from such a point of vision, and such

a stage of our progress, we survey the wonders of Providence, we may indeed say, 'Lo, what hath God wrought!'"

With characteristic fervor Dr. Scott closed his address in the following eloquent words:

"In the bosom of one of the youngest synods, in the heart of this youthful city, far out in the center of this vast continent, with a vast free empire rising towards the setting sun, the whole Presbyterian Church comes to accomplish that last and most difficult work of our organized Christianity, the proper teaching of those whom God shall call as the teachers of His people. With all her priceless heritage of history, with all her gifts in trust for the souls of men, with all her love for God, for country and for truth, she comes to bear her part in conquering the rising empire for the Prince of Peace. She comes to raise up and qualify her sons to preach the truth as He hath given it to her, committing it to faithful men who shall be able to teach others also; to men who dare, as her great fathers dared, to maintain and defend the integrity and sufficiency of God's truth and gospel, who shall have the learning to know how far He goes, and the courage to go that far; and to know where He stops, and the sometimes greater courage to stop just there; who shall be as careful to teach nothing but the truth for the faith of men, as the whole truth; who shall be as slow to add or to allow others to add to what He hath proclaimed as His law as to take, or allow to be taken, aught therefrom, even in His name.

"She does not ordain and establish this seminary to lower the standard of learning in her ministry, nor to invent for them any other message to the souls and faith of men but that old story of the Cross. This day's work recalls a momentous career over which that Church has already passed. These proceedings point to results vast beyond all that can be predicted by man, and commit the Church of which we are members to a future which she may not have the grace to estimate aright. According to her faith shall it be done by her. May the voice and the influence that shall go forth from this seminary, even to countless generations of teachers and pupils, be such as to cheer onward to higher efforts and broader conquests and

more exhausting sacrifices and deeper trust in God the hosts that shall be called from their graves of worldliness and sin by the voice of these heralds of the truth. And may the spirit of the first great teachers of the first great seminary of this Church upon these shores, be perpetuated in all the departments of this youngest born of the bright sisterhood, till the ministry of men shall be set aside by the bright appearing of the Son of God."

By resolution of the Board of Directors, the executive committee was instructed to secure the publication of the four inaugural addresses, together with Dr. Wilson's charge to the professors. They were printed in a thin octavo volume of about one hundred pages, with photographic likenesses of Mr. McCormick and the professors.

One of the important things determined at this meeting of the directors was the choice of a suitable site for the Seminary, on which to erect permanent buildings. Several liberal offers of ground for a site had been made. At the preceding meeting of the Board, in June, there was laid before them a proposal from C. McAlister, Esq., of Philadelphia, in which he agreed to donate for this purpose half a block of land, being nearly six acres, beautifully situated within the corporate limits of Chicago on the West Side. The site was so eligible, being both ample and conveniently situated, that the Board had determined to accept it; and in fact had authorized the executive committee to close with the offer in case they should find the title clear, and no reasons for delay should be discovered before another meeting of the Board. But when this second meeting convened, something had occurred sufficient to delay the action of the committee. This was the offer of what they considered a far more desirable site, lying on the northern border of the city, partly within and partly outside the corporate limits. This later offer the committee reported, and recommended that it be accepted. This site consisted of a block of twenty acres of land within the city limits to be donated by Messrs. William B. Ogden and Joseph C. Sheffield, on condition that substantial brick and stone buildings for seminary purposes should be erected on the

ground within a certain time, and that the Seminary should be conducted thereon for a certain period of years; and of an additional block of five acres of land lying just beyond a street which separated it from the first block, in the town of Lake View, to be donated for the same purpose and on the same conditions by Messrs. William Lill and Michael Diversy.

The Board having visited and inspected these grounds, the following minute on the subject, moved by Dr. Joshua Phelps, was at once adopted: "Resolved, 1st. That the Board approve the action of the executive committee in reference to a site for the Seminary. Resolved, 2d. That the Board accept the offers of Messrs. Ogden, Sheffield and others, and of Messrs. Lill and Diversy, of the amount of twenty-five acres, more or less, as the site for the Seminary, on the terms mentioned in their proposals herewith submitted to the Board by the executive committee. Resolved, 3rd. That the thanks of the Board in their own behalf, and in behalf of the Church be and they are hereby tendered to these gentlemen, severally, for their very generous and liberal donations." The gift of twenty-five acres of land made by these gentlemen for a permanent home of the institution, on which all its buildings have been erected, was considered at the time worth twenty-five thousand dollars.

One of the indispensable needs of a theological school, for both professors and students, is a library. This need of the Chicago institution was soon partially supplied by the timely donation of a liberal gentleman of New York, Mr. Hanson K. Corning, who was a warm personal friend of Dr. Willis Lord. He sent Dr. Lord a check for fifteen hundred dollars for the purpose of beginning a theological library for the Seminary. To this sum, through Dr. Lord's influence, two other gentlemen, living in New York and Brooklyn, added five hundred dollars. Mr. Corning subsequently contributed one thousand dollars more to the fund through Dr. Lord, making the whole amount raised by Dr. Lord for the library three thousand dollars.

With this sum in hand, and commissioned by his colleagues and the executive committee, Dr. Lord went to New York and Philadelphia the first session to purchase books. He made a judicious selection of such works as would be most useful to

the Seminary at that time, in all about two thousand volumes, which were the very cream of sound theology. These books were received in due time, and with them some other valuable volumes, contributed by friends of the institution, among which were one hundred and fifty volumes from the firm of Robert Carter and Brother, and a full set of the books of the Presbyterian Board of Publication. In this way was laid the foundation of what has since grown into a large seminary library. Thus early in the first term of the new Seminary a fair-sized collection of choice books was placed at the service of the students, which was well adapted to their wants, containing as it did a wide range of theological literature.

In consideration of this most opportune and valuable donation of Mr. Corning, the directors adopted the following minute: "Resolved, That in our behalf, and also in behalf of the Church, we hereby tender our grateful and earnest thanks to Mr. Corning for his most timely and valuable donation; and as a further expression of our gratitude we designate the library so founded as 'The Corning Library.'"

At this meeting of the Board it was decided to connect Mr. McCormick's name, in honorary commemoration, with one of the four professorships which he had founded. The following minute on the matter, recommended by the executive committee, was unanimously adopted: "Whereas, The Theological Seminary of the Northwest, founded by the action of the General Assembly of the Church, at its sessions in Indianapolis, in May and June, 1859, and which has now opened under circumstances so auspicious, is especially indebted for its endowment to the noble Christian munificence of Cyrus H. McCormick, Esq., of Chicago, in giving one hundred thousand dollars towards said endowment; and, Whereas, It seems to us eminently proper that the name of such a benefactor should, in some fitting manner, be permanently connected with the institution which to so great an extent he has endowed; therefore, Resolved, That the professorship of Theology in the Seminary of the Northwest be and it hereby is designated as 'The Cyrus H. McCormick Professorship of Theology.'"

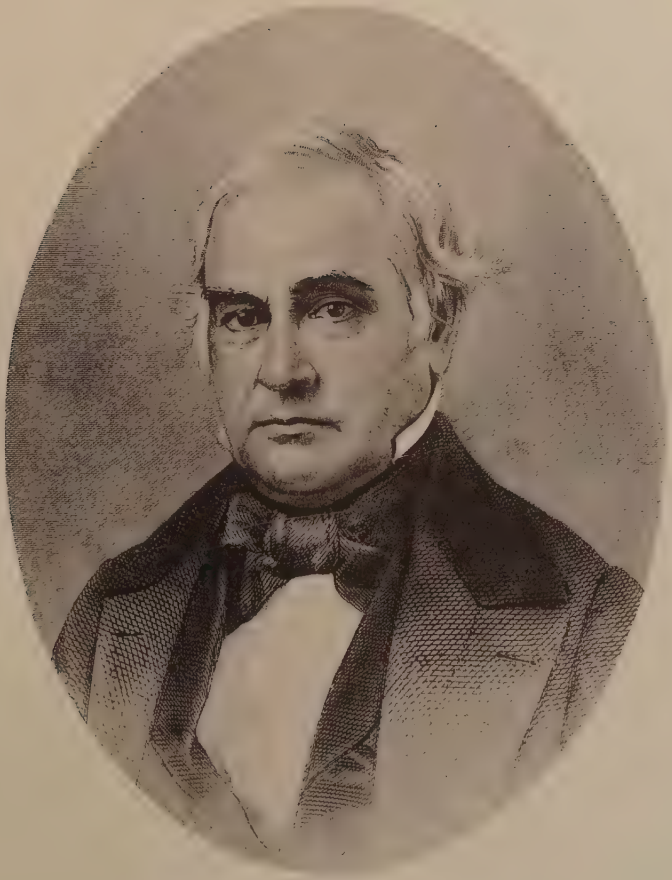
CHAPTER X.

UNEXPECTED CHANGES AND TRIALS.

1859–1861.

The Opening Session of 1859. Character of the Professors. Their Vigorous Activity. Success of the Agents in the Field. Signs of Opposition. Want of Co-operation and Sympathy in Some of the Synods. Unfavorable Synodical Action. Opposition of the Secular Press. The Slavery Question. Dr. Rice's Lectures on Slavery. Masterly Argument. Letter of Dr. Joshua Phelps. His Efficient Services in the Board. Letter of Mr. Charles A. Spring. Resignation of Dr. N. L. Rice. A Serious Calamity to the Seminary. Feeling of his Colleagues on the Subject. Reason of his Decision to Resign. Removal to New York. Minute of the Board of Directors. Dr. Rice and Mr. McCormick. A Second Loss to the Faculty. Dr. Scott's Failing Health. Suspension of Labor. Removal to Princeton, N. J. Dr. Scott's Death. Minute of Board of Directors on Dr. Scott. His Scholarship and Character

The session which opened so well, and marked this new departure of the Seminary, was one of uninterrupted and successful work by the professors and students. Nothing occurred during these rapidly passing months to mar the harmony or dim the prospects of the rising institution. The professors were fresh at the work, and put their utmost vigor into it. They caught the enthusiasm of the occasion, for they felt that they were laboring as pioneers in a great field and for a great cause. They all preached as well as taught, wherever there was a call for pulpit work, either in the churches of Chicago or in those of the surrounding region, far and near. And they had daily in their lecture rooms the stimulus of a band of bright young men from different sections, alert with attention and eager for knowledge, who seemed to have become imbued at once with the spirit of the new enter-



HON. LINCOLN CLARK.

prise; some of whom have since risen to high positions of usefulness and honor in the service of the Church.

The larger part of the students matriculated this first session had already studied one year of the theological course in other seminaries of the Church. They were accordingly admitted here to regular standing as members of the middle class, while the new students entering at this time formed a junior class. The faculty were thus enabled to organize the two classes. But, as no students had entered far enough advanced to form a regular senior class, there could of course be no regular graduates at the close of the first year. The institution was, however, fully organized for work from the first.

The following paragraph, taken from the closing volume of Dr. Van Rensselaer's magazine, and probably written just before his death, serves to illustrate the estimation in which the young Seminary and its new professors were held by the Church about this time. It is in an extended article describing the history, faculties and work of the five older seminaries of the Church, with a brief notice of this sixth school. The writer says:

"In some respects the Seminary at Chicago is very remarkable. In one week they secured the full endowment of four professorships and had four professors elected, who have all accepted and are as faithfully at work as if they had fifty students. The entire property belonging to this Seminary, and acquired in a few months, cannot be worth less than one hundred and sixty-five thousand dollars. Her professor of Theology * never lost a battle, and he has fought with many heresiarchs. He does the work of two or three men all the time. Her professor of History † is as courteous as he is scholarly, a finished preacher. Her professor of Biblical Literature ‡ will be heard from in due time in his own department. He was one of the best of pastors to one of the most important Western churches. His studies and connections have prepared him for his post. The other professor § has spoken to the world in print, and men have listened. He

* Dr. N. L. Rice. † Dr. Willis Lord. ‡ Dr. W. M. Scott. § Dr. L. J. Halsey.

carries with him the best wishes of an admiring church and congregation. An immense region north and west and southwest of Chicago will look thither for ministers." *

While these internal operations at the Seminary were moving on so pleasantly and so successfully, a similar good success seemed to crown the labors of the two agents appointed by the Board, Mr. Farris and Mr. Spring, in their visits among the churches. They were received with much cordiality, and with a large liberality. Wherever they appealed for aid for the Seminary the people responded with open hearts and free hands; so much so that, at the meeting of the Board in May, 1860, the agents reported that in five months of active labor in the field they had raised funds, in money or good notes, for the founding of scholarships and for other purposes, to the amount of thirty-three thousand four hundred and eighty dollars. Still, in view of the stringency in money matters which already was being felt all over the country, and of the apprehensions as to the future which were filling the wisest hearts with alarm, the agents thought it best to ask for a suspension of their work in the further solicitation of funds. Under the circumstances their success in raising funds had been very encouraging, and one great good they had accomplished was the securing of a number of scholarships for the benefit of such students as were not able to pay their own way in the Seminary. These funds did great service for the institution in the trying times through which it had to pass in the years to come.

But, though the success of the Seminary in this first year of its new era was upon the whole satisfactory and encouraging, the number of students was small as compared with the needs of the great field, and it soon began to appear that there was not that cordial co-operation on the part of some of the synods and churches of the Northwest which had been anticipated. These were not only not satisfied with the action of the General Assembly of 1859, but felt greatly aggrieved by it. With this feeling of disappointment and alienation many of the old friends of the New Albany Seminary, in different

* Presbyterian Magazine, March, 1860.

synods and presbyteries, deeply sympathized; and they determined that they would lend no helping hand, and send no students, and take no part whatever in the movement at Chicago.

While some of the synods took no decided action adverse to the Seminary, still they did not give it a hearty endorsement as being their own institution. Two of them did take pronounced action against it. The Synod of Indiana, after stating its grounds of dissent from the action of the General Assembly as regarded the Seminary at Chicago, said: "For these reasons this synod declines to recommend this Seminary as now organized to the churches under our care, preferring to give our support to other seminaries of the Church for the present."* The Synod of Northern Indiana said: "The action of the General Assembly was not in such consonance with our views and judgment on the subject as to leave this synod under any other obligations or relations to the Seminary at Chicago than it sustains to any other seminary under the care of the General Assembly."*

As long as this feeling of alienation and even opposition lasted, there could of course be no united church in the Northwest from which to draw either students or funds for the Seminary at Chicago. And against this discouraging obstacle within its own particular field the Seminary had to struggle for many years. With these adverse and antagonistic influences sending the young men of the surrounding synods and churches far off to other seminaries, it was not surprising that the number of students in this, the next to the youngest of all the schools of the Church, continued for years to be small.

Nor was this all. There was a strong feeling of decided hostility from outside circles, arising from the growing agitation of the slavery question. This had now become the absorbing topic of the times, sweeping all other topics into its vortex of fiery discussion. The secular press, both at Chicago and elsewhere, let no opportunity pass to denounce the new Seminary, as an institution founded in the interest of southern slavery, and controlled by men who were themselves in sym-

* Presbyterian Expositor, December, 1859, p. 694.

pathy with the doctrines of the pro-slavery party. Though the charge was palpably false, it was persistently reiterated. Made at a time when the whole public mind of the country was in a state of feverish excitement and distrust, it could not fail to have its effect and to be injurious to the Seminary, besides being unjust to its directors, professors and liberal supporters, and most discouraging to the students gathered in its halls. The press teemed not only with adverse criticism of the church that had founded the Seminary, but with misrepresentation, censure and personal abuse of the gentlemen who, at the call of that church, were working in Chicago, giving of their time, talents and money for the purpose of founding what they believed was destined to be a great public institution, of inestimable value to the country, and one greatly needed at this particular point.

Dr. Rice, who had tried in vain to correct and silence these misrepresentations through his monthly magazine, and who had hitherto purposely refrained from discussing such matters in the weekly ministrations of his pastoral charge, felt that a crisis had come, when, for the honor of the Church and the Seminary, which he and his colleagues represented, these injurious charges must in some way be met and answered. Longer silence and forbearance under the unjust and repeated assaults would cease to be a virtue. Dr. Rice accordingly announced from his pulpit, and in the public prints, that he would deliver three lectures in his church on the subject of slavery, its character, its relation to the Southern churches and the true mode of dealing with it. All persons who felt any interest in the subject were invited to attend. On each of the evenings when he spoke the house was filled to its utmost capacity. Editors and reporters of the secular press were present, and the lectures were listened to by as intelligent an audience as the city could furnish. One of the daily papers published the lectures as they were given, and all the papers discussed them to a greater or less extent in their columns.

The discussion of Dr. Rice was fair and candid throughout, and all parties agreed that it was masterly. If it did not capture, it at least had the effect of silencing the enemies' guns.

The public misrepresentation ceased. The bitter abuse was turned into tacit admiration for the integrity, the courage and the ability of the man who could thus stand up in the presence of those openly opposed to him, and defend interests which he believed had been grievously misrepresented, even when he knew his cause was not a popular one in Chicago. A more complete vindication both of himself and of his colleagues and of the great work in which they were engaged from the aspersions cast upon them could not have been desired.

"As to myself," he said near the opening of the first lecture, "I have not the slightest interest in slavery. I never owned a slave, and do not expect to. I have resided and labored in both the slave holding and the free states. I have seen slavery as it is, and have been intimately acquainted with many slave holders. I have made the subject one of careful study for more than thirty years, and have watched the workings of the different modes of dealing with it. It may be supposed therefore that my opinions are definitely formed. If I know myself at all, my earnest desire is to see every human being as free as I am; and to effect such an object, I would exert myself as earnestly, on any feasible plan, as any man living."

The lectures, together with the several articles of a newspaper controversy between Dr. Rice and Rev. Samuel Wolcott, D. D., of Chicago, which grew out of the lectures, were published in pamphlet form at Chicago in 1860.

A letter addressed to the author of this history in answer to inquiries made by him about the early history of the Seminary at Chicago was received from Rev. Joshua Phelps, D.D., of Santa Barbara, California, in January, 1886, which will serve to illustrate some of the peculiar difficulties attending the opening of the institution at Chicago. The extract from the letter here given will be read with all the greater interest when it is known that Dr. Phelps was one of the old synodical Board of Directors at Chicago; and was also a member of the new Board elected by the Assembly in 1859, on which he served until the time of his removal to the Pacific Coast; and when it is also added that during the whole time of his double

service no man on the Boards rendered to the Seminary more efficient and valuable aid. He certainly had much to do in giving shape to all the important measures which came before the directory in those trying times.

Dr. Phelps wrote as follows:

"All these years I have watched with deep interest the progress and prospects of our beloved Seminary of the Northwest. How far my poor efforts were made the means of its final and full establishment, I do not know. I only know that in the sincerity of my heart I labored with other brethren from the very beginning for that end; and our work was blest of the great Head of the Church in the permanent establishment of that Seminary, which we doubt not will be a rich blessing to the Church and the world till time shall end. As a personal friend of that great and good man, Mr. McCormick, I was with him and the few friends of the cause in their first meetings for consultation and prayer in reference to this object. I believe that Mr. McCormick's fixed and unwavering faith in the necessity of the establishment of such an institution as a bulwark against the tide of fanaticism, radicalism and error of every form, which seemed to be setting in upon the great Northwest, had more to do with the final success of our efforts than anything else. He was always hopeful, calm and determined. Dr. Rice had equal love for the cause and zeal for the Lord of Hosts; but he was more impetuous, and liable to become discouraged by the difficulties with which we were often surrounded, and which at times seemed almost unsurmountable.

"With the gathered hosts of God's people that now fill the churches of that great city, and the cities and country around, and that rejoice in the establishment and prosperity of the Seminary, it is hard to look back and realize the fact that there were so few, so very few, who took any interest in the movement. Indeed a large portion of the leading men and ministers either took no interest in it, or openly and actively opposed it. Under such circumstances, and with such difficulties and opposition, it was Mr. McCormick's quiet, but firm faith and perseverance that carried the cause forward.

"I think the idea of a theological seminary at Chicago originated with Mr. McCormick. Dr. Rice was a pastor, and delighted in the preaching of the gospel and the pastoral work. He must write and have his thoughts before the world in print. Hence the 'Expositor.' In this, however, he followed the lead of Dr. Scott of San Francisco, who had long used the press in that way, publishing a monthly. But Mr. McCormick wanted something that would come more directly home to the people than such a monthly could; and hence (as I suppose, since the change was after I left) the change to the popular weekly. Dr. Rice also saw the necessity of having young men for the Northwest educated in the Northwest, and under proper conservative influence. And hence the idea of a seminary, whether first suggested by Dr. Rice or Mr. McCormick, was cordially adopted by both, and to its realization the prayers and energies of both were directed."

A letter from the venerable Charles A. Spring, of Le Mars, Iowa, written at the close of his eighty-seventh year, and addressed to the author under date of June 13, 1887, throws light upon the question how Mr. McCormick was led to propose his great endowment for the Seminary. Mr. Spring had been a member of the synodical Board of Directors, and also a most efficient member of the Assembly Board. No man in Chicago at that time was more deeply concerned about the problem of a theological seminary and the success of the Presbyterian Church in that rising city, and he was an intimate friend of Mr. McCormick, enjoying his fullest confidence. Dr. N. L. Rice was regarded as the man needed in Chicago at that time to further the interests of the Presbyterian Church, but the difficult thing to be accomplished was to induce Dr. Rice, then pastor of the influential First Presbyterian church of St. Louis, to come to Chicago and take charge of the small North church, to which he had been called.

This was two years or more before the opening of the Seminary in 1859. The substance of the letter of Mr. Spring is that, the pulpit of the North church being vacant, and Dr. Rice having been called to it, there was great anxiety among his friends in Chicago as to whether he would come, in which

Mr. McCormick shared very deeply. At a conference between Elder Beebe of the North church, Mr. McCormick and Mr. Spring the probable answer of Dr. Rice to the call was discussed. Mr. Spring did not believe he would come to Chicago merely to be pastor of the North church, but thought he might come to engage in the larger work of establishing and carrying on the great interests of the Presbyterian Church in the Northwest, especially the work of theological education. It was believed by all the gentlemen that, if Dr. Rice could be led to understand the state of things in Chicago, and to appreciate the wonderful field of usefulness to be entered upon there, he would regard the call to the North church in a new light and accept it, and that nothing would have greater weight in bringing him to such a decision than the prospect of sufficient money being secured to fully establish a theological seminary. Mr. Spring states that at this conference Mr. McCormick declared his willingness to give one hundred thousand dollars to found a theological seminary in Chicago, if Dr. Rice would come and take hold of the work of building up the interests of Presbyterianism and Christianity in the Northwest, and he further states it as his belief that under God this was what led Dr. Rice to accept the call to the North church, from which resulted the final establishment of the Seminary in Chicago in 1859

It was evident from all views of the case that Dr. Rice was the right man in the right place. To all devout minds it seemed that he had a great field before him at Chicago, that divine providence had brought him to this growing city for the accomplishment of great results, and that under his wise leadership the new Seminary would spring at once into a wide and vigorous usefulness. How little could he and his colleagues, or Mr. Spring or Mr. McCormick, anticipate what the near future had in store for them.

The most serious and trying experience by far through which the Seminary had to pass in these early years of its Chicago history was the removal of Dr. Rice himself to New York. No one of his co-workers at Chicago had ever dreamed of such a contingency as this. They had not looked upon the

Seminary itself as being more firmly anchored at Chicago than they had looked upon Dr. Rice as being fast anchored there with it, at least for many years to come. If the professors who had cast in their lot with him could have foreseen that in two years he would leave them for another field of labor, it is very doubtful whether one of them could have been induced to accept the position offered. This removal of Dr. Rice occurred at the close of the second session at Chicago in April, 1861, when as yet there was no sign of any loss of good will towards the institution. For the number of new students matriculated the second year was seventeen, being an increase on 1859.

Dr. Rice's unexpected resignation of his professorship at that time, followed by his early removal to New York to become pastor of the Fifth Avenue Presbyterian church, to which he had been called as successor of Dr. James W. Alexander, fell as a heavy blow upon the hearts of his fellow professors, upon the Board of Directors, upon his admiring flock in the North church, and upon all the friends of the Seminary in the Northwest, who looked upon him as their foremost man. When his colleagues first learned of his fixed purpose to leave them, and to leave the young Seminary, they were filled with inexpressible surprise and dismay. It was hard to throw off the feeling that a sad calamity had fallen both upon the Seminary and the Presbyterian Church in Chicago. For they saw with the utmost distinctness, what subsequent events proved to be true, that an element of uncertainty was thereby introduced into the problem of the Seminary, where all had been assurance before, that it would be impossible to fill Dr. Rice's place with any other man, and that with the chair of Theology vacant the new Seminary could not prosper.

On meeting for consultation the first impulse of the professors, as expressed by Dr. Scott, the youngest of the number, was to follow Dr. Rice's resignation with their own. But this was at once set aside as being unjust to the General Assembly which had elected them, and unfaithful to the great cause which had brought them to Chicago. They all agreed on second thought, that the clear call of duty was to stand where God's providence and the Church had placed them, and to

carry on the work of the Seminary to the extent of their ability. They held an earnest interview with Dr. Rice for the purpose of changing, if possible, his decision.

Dr. Rice's main reason for resigning was that his health was breaking down under his multiplied and accumulating labors. He had been for many years, in all his former pastorates in Kentucky, at Cincinnati and St. Louis, bearing an extraordinary burden of active work. It had only been increased by coming to Chicago. Here, as elsewhere, he was pastor, editor, public lecturer, writer of books and theological teacher. His physicians had told him plainly that his powers would soon give way under such incessant work, and that an immediate change was necessary. He had been doing for a long time the work of two or three men. The fact was patent to all that the burden must somehow be lightened.

His colleagues at once volunteered to share his labors to the whole measure of their ability, by assisting him in the pulpit, in the lecture room of the Seminary and on the editorial staff of his paper. They felt that he needed rest, and they offered to go forward with the duties devolving on him until he gained the requisite recuperation. His purpose, however, could not be changed. To all arguments and expostulations Dr. Rice's answer was that he had studied the whole problem thoroughly and had made up his mind fully that God was calling him to another field, that it was best, all things considered, that he should go, and that as regarded the Church and the Seminary his friends and his colleagues at Chicago might feel the utmost confidence that God was on the throne, and that He was able to take care of His flock everywhere, Chicago not excepted.

This he said in his farewell sermon to his own congregation, preached in the spacious and beautiful new house of worship at the corner of Indiana and Cass streets, which they had just completed for him at large expenditure. This was certainly true Presbyterian doctrine, which he had often preached and which neither his friends nor his colleagues could gainsay or deny, but which nevertheless it almost broke their hearts to apply to this particular case of bereavement at that particular crisis in the history of the church and Seminary. Nevertheless,

after he was gone they did not forget the lesson, and through all the dark days that followed it gave them the true consolation.

At the second annual meeting of the Board of Directors, April 4th, 1861, Rev. W. W. Harsha, D.D., of the committee on the resignation of Dr. Rice, reported the following minute, which was adopted:

"Resolved, 1st. That we express, as a Board, our unfeigned regret that Dr. Rice has felt compelled to take this step, and that we tender him our sympathy under the adverse providences which have led him to this conclusion, hoping his health may be restored, his life prolonged and his usefulness continued in the important field upon which he contemplates entering.

2nd. That, though greatly lamenting his removal from the important position he has filled with such distinguished ability since the organization of the Seminary, we will yet throw no obstacle in the way of his resignation.

3rd. That, in view of the above fact, we ask the next General Assembly to fill the vacancy."

Mr. McCormick was greatly disappointed at Dr. Rice's decision to leave Chicago. He had been largely instrumental first in securing and then in maintaining Dr. Rice as pastor of the North church, himself contributing a large portion of the five thousand dollar salary on which Dr. Rice had been induced to accept the position. He had also been bearing the chief financial burden of sustaining the "Presbyterian Expositor" (which Dr. Rice at first published as a monthly and then as a weekly paper), deeming that the Presbyterian Church needed at this point such an advocate. Mr. McCormick had given one hundred thousand dollars, in the firm belief that the whole Presbyterian Church, as well as the Northwest, demanded here the establishment of a theological seminary fully equipped, and in the belief that Dr. Rice, above all other men in the North or West, was the man to carry forward such an institution. He had no other thought than that Dr. Rice would remain for many years and accomplish the one greatest work of his useful and laborious life.

But still another unexpected trial was awaiting the young Seminary near at hand. Its energetic and much admired professor of Biblical Literature and Exegesis, Dr. William M. Scott, who until this time had been doing double work in the lecture room and the pulpit, was stricken down by the strong hand of disease. He spent the spring and summer months of 1861 in a trip to Minnesota and an endeavor to regain his rapidly declining strength. He returned at the opening of the session in September of that year, apparently improved, and resumed his work with his usual enthusiasm. But in October he was compelled by the growing malady to give up all attempts at further work, and, on the advice of his physicians and brethren, he sought relief in entire rest, the two remaining professors, Drs. Lord and Halsey, volunteering to carry forward through the session the instruction of his department. With this in view he quit his work and, attended by his family, went to Princeton, N. J., to the house of his wife's father, Dr. Charles Hodge. But no relief came; he continued to grow worse, sinking rapidly, until Sabbath, 22nd of December, 1861, when death closed the scene.

Thus ended in the forty-fifth year of his career a life signally consecrated to God by earnest, incessant and devoted labors in the work of the ministry, a life full of usefulness while it lasted and full of great promise even to its close. Dr. Scott was a native of Ohio, and a graduate of Jefferson College, Pa. He pursued his theological studies at Princeton Seminary, where he was graduated in 1846. For several years he was professor of Languages in Centre College at Danville, Ky., and pastor of the Second Presbyterian church of the same place a part of the time. Subsequently he removed to Cincinnati, Ohio, and was pastor of the Seventh Presbyterian church of that city until he was elected by the General Assembly of 1859 to a professorship in the Seminary of the Northwest. In this he labored with ceaseless activity and self-consuming zeal until stricken down by the hand of disease in the midst of his labors. He left a beloved and deeply sorrowing wife and three sons.

When the Board of Directors met in April, 1862, a committee was appointed to draft a minute on his death, of which Dr.

Robert C. Matthews, of Monmouth, Ill., was chairman. Dr. Matthews was a son of the venerable Dr. John Matthews, the first professor who had died in the service of the Seminary, while at New Albany. He presented a full and highly appreciative testimonial to the life and character of Dr. Scott, which was adopted and placed on record by the Board of Directors, a part of which is here quoted :

"While bowing with resignation to the sovereign will of God, which has thus terminated our connection as a Board with our beloved brother, and while awed and chastened by the mysterious providence of God which has so early deprived our young Seminary of one of its original instructors, we cannot refrain from expressing, in sympathy with his beloved family and his many admiring friends, our own deep and heartfelt appreciation of his virtues as a man and his rare accomplishments as a scholar and Christian minister. It was no ordinary standard of labor and usefulness which he had set before him as the grand object of life, and it was with no ordinary diligence, energy and zeal that he pursued this object.

"With a faith firmly fixed upon God, with a profound study of the truth of God as revealed in the Scriptures, with an implicit and childlike confidence in the will of God breathing itself forth in all his prayers, with an earnest and energetic presentation of the gospel in all his public discourses, which made the hearer feel that he spoke from the deepest experiences of his own soul as well as from the deep fountains of divine truth, he stood as a pastor and a preacher in the front rank of the ministry. And in each field of his labors his ministry had been marked by the most abundant and blessed results. His praises and the trophies of his influence were in all the churches where God called him to labor.

"As a presbyter in all the courts of the Church, from the session up to the General Assembly, but especially in the meetings of presbytery and synod, his power and influence were as signally displayed as in the pulpit. With an ardent filial love for the Church of his choice, with a thorough knowledge of the theory and practice of our form of government and book of discipline, and with that practical cast of mind

which fitted him for the administration of affairs and the dispatch of business, he was an invaluable member of our church courts, ready to throw light on any ecclesiastical question and to conduct difficult cases to their issue. He was, in fact, just the man to whom all eyes turned whenever any complex and trying case arose. He took a prominent position in this sphere of labor in the earliest years of his ministry, and he had already attained to stand amongst the most experienced and wisest of the counsellors of the Church.

"As a teacher, both in college and the Seminary, he was laborious, thorough, accurate to the last degree, and most enthusiastic in the imparting of instruction. His scholarship was both accurate and extensive, especially in the classic tongues. His chief and most loved study seemed to be the Word of God in the original Hebrew and Greek. And his expositions in this department, while they showed a profound acquaintance with the sense of the inspired writers, were delivered with so much clearness and vigor, both of thought and diction, that they not unfrequently impressed his pupils or hearers as with the originality and freshness of newly discovered truth. Indeed it was in his grasp of truth, as exhibited both in his pulpit ministrations and in his more private expositions of God's Word, that Dr. Scott presented what was perhaps the most striking feature of his intellectual character, and that was the depth and vigor of his mind."

REV. CHARLES ELLIOTT, D. D., LL. D.

CHAPTER XI.

WORK OF THE TWO REMAINING PROFESSORS.

1861–1863.

Prospects of the Seminary in 1861. Number of Students. Dr. Krebs of New York Elected. He Declines. Drs. Lord and Halsey Take the Four Chairs. Rev. J. D. Pering, Assistant. Arrangement of the Double Work. Mr. McCormick and the Endowment. Action of the Board of Directors. Action of the Trustees. Discouragements to the Professors. Small Classes. Effect of the War on the Seminary. Examinations Sustained. Graduates Each Year. Testimonial to the Work of the Professors. Their Reduced Compensation. Why Salaries Reduced. Spirit of the Two Professors. Their Donations to the Seminary. Minutes of the Board of Directors. Good Results. How Reached. The Law of Christian Work. Another Professor Elected. Dr. Charles Elliott. His Inauguration. Lamented Death of Dr. J. C. Brown. Dr. Nathan L. Rice. His Services to the Seminary. His Prominence in the Church. His Multiplied Labors. His Character and Ability. Close of his Useful Life.

At the close of the session in April, 1861, the institution graduated its first class at Chicago with fourteen members, which left sixteen students in the lower classes, to be reinforced by such new men as might enter at the beginning of the next session. With the removal of Dr. Rice, the failing health of Dr. Scott and the dark clouds of civil war gathering portentously over the country, the prospect ahead of the Seminary seemed far from inviting.

Acting upon the request of the Board of Directors, the General Assembly, at its next meeting, which was held in May, 1861, elected Rev. John M. Krebs, D.D., of New York, to the chair of Didactic and Polemic Theology. Dr. Krebs, however, declined the appointment in August, after which the executive committee requested the faculty to divide, as far as

they might be able, the duties of that chair among themselves for the coming session, so as to give the students the benefit of the complete course of studies. When the session opened in September Dr. Scott was sufficiently recovered to resume and go forward with his instructions for some six weeks. In October, however, as has been already stated, he was completely disabled for further service, and removed to Princeton, N. J., in the hope of rest and recovery.

As soon as it was found that Dr. Scott was no longer able to teach, the executive committee met and requested the two remaining professors, Drs. Lord and Halsey, to take charge of this second department of instruction left vacant, and to carry it on through the term with their own departments, as they might be able. In this emergency the two professors agreed at once to do what they could. It was decided between them that Dr. Lord should conduct the studies of all the classes in Didactic and Polemic Theology, and that Dr. Halsey should have charge of all the classes in the department of Biblical Literature and Exegesis, with the assistance of Rev. J. D. Pering of the graduating class, who had already been appointed as a tutor in Hebrew and Greek to assist Dr. Scott because of his failing health.

It should be stated in this connection that, after the Seminary had failed, through the declinature of Dr. Krebs, to get a professor for the chair of Theology, in 1861, and after the death of Dr. Scott about the close of that year, it was deemed best, in consideration of the financial embarrassments growing out of the war, that no further efforts should be made to elect professors to the vacant chairs. When, therefore, the Board of Directors held its annual meeting on April 4th, 1862, the following important resolutions, after due consideration of all the circumstances, were adopted:

"Whereas, the pecuniary condition of the country is such as to render it impracticable to raise funds from the churches for the Seminary at present, and

"Whereas, Mr. C. H. McCormick has signified to the Board his willingness to have the Seminary carried on for one or two

years, if the directors deem it to be necessary, with only two professors. Therefore,

"Resolved, That the two professors be requested to divide the studies of the other two chairs between them in such a manner as they may think proper, and that they be aided by a teacher of Hebrew to be secured by the executive committee.

"Resolved, That so long as no more professors shall be elected by the General Assembly, Mr. McCormick shall not be called upon for the payment of the third and fourth installments of his donation of $100,000, nor for the interest on these two installments.

"Resolved, That the Board of Trustees be authorized and requested to enter into a written contract with Mr. McCormick agreeably to the spirit and intention of the above resolution." *

The Board of Trustees soon after carried out these instructions of the directory, by entering into a written agreement with Mr. McCormick releasing him from the obligation to pay the last two installments, of $25,000 each, of his donation, until the chairs should be filled by the General Assembly, and also releasing him from payment of interest on those installments, on which up to this time he had been paying interest as required by his original offer. Prior to this date he had paid over to the trustees the first installment of $25,000, and at this time stood ready to pay the second, with its accrued interest.

The following extract from the records of the Board of Trustees under date of April 22nd, 1862, will show the true history of the case, and the spirit in which this agreement was made. After reciting the instructions of the Board of Directors the document proceeds:

"Now, therefore, to meet the present emergency by the reduction of the expenses of the institution, and to modify the original plan of operations as herein provided, it has been proposed, considered and agreed by and between the directors of said Seminary and said McCormick as follows, to take effect in case the same should meet the sanction and approval of the

* Minutes of the Board of Directors, p. 196.

General Assembly of the Presbyterian Church at its next session at Columbus, Ohio, in May next: that is to say;

"First, that the two professorships be left unfilled and that the Seminary be carried on by two professors for a year or two. Second, that during the time the said Seminary is conducted by only two professors the said McCormick shall have a suspension of the maturity of the last two installments of the endowment fund, as secured in and by said bond, and that the same shall again begin to run upon the General Assembly filling said vacancies and installing the other two professors, and in the meantime said last two installments shall bear no interest whatever. Third, that said McCormick may, if he thinks proper to do so, retain the second installment now due on said endowment as long as this arrangement is continued, on paying interest thereon at the rate of ten per centum per annum from this time.

"In testimony whereof, the said Board of Trustees of the Theological Seminary of the Northwest has hereto affixed its seal, by Wesley Munger, its treasurer, and signed these presents by Henry G. Miller, its president *pro tem.*, and the said Cyrus H. McCormick has also hereto set his hand and seal the day and year first above written.

(Signed) Henry G. Miller, president *pro tem.*
Wesley Munger, secretary. C. H. McCormick."*

Thus unexpectedly called of God, through the voice of their brethren of the directory, and through those peculiar circumstances which evidently threw the whole burden of instruction upon their shoulders, the two professors, with their young assistant, resolved to gird on all their armor and discharge every duty to the extent of their ability. They had not desired so much important work, nor did they covet the responsibility of sustaining alone the whole theological curriculum. But now that it was laid upon them in the solemn providence of God and at the behest of their brethren in the management of the institution, they felt that they must stand in their places and do all in their power to train the young men thus committed to their care. Never before had they

* Records of Board of Trustees, pp. 40, 41.

been constrained to feel more deeply that their whole sufficiency was of God.

They had of course to carry on their work without that inspiration, so grateful to the teacher, which springs from numbers. They had the daily discouragement of small classes, the whole attendance of students that year being eleven. They were compelled to see that the Seminary was not growing as the Church had been led to expect that it would in its Chicago location, and that under its environing limitations it could not grow. But they were sustained in their work by that most powerful of all Christian motives, the conscientious sense of duty to God, and by their love to Christ and loyalty to truth. Inspired with these feelings they worked on, leaving results to God and hoping for a brighter day in the history of the Seminary. This was indeed the day of small things, and it had come in a way and at a time which the professors had never anticipated.

But the diminution in the number of students was not owing mainly to the reduced size of the faculty. The lamented death of Dr. Scott and the loss of so distinguished a theological teacher as Dr. Rice unquestionably had some effect in keeping down the number of matriculates at the Seminary. But in this instance there was a far deeper and more potential cause at work to prevent young men from entering the new institution. It was the terrible war cloud which had come up from the South and by this time had thrown its dark shadow over the entire nation. Neither Dr. Scott with his eminent gifts, had it pleased God to spare his life, nor Dr. Rice with his great reputation, had he remained in the faculty, could have drawn students to the Chicago Seminary in those days, or perhaps have greatly changed the results which were so much influenced by the uncertainty, alarm, distrust, alienation and financial panic which soon followed and agitated the whole public mind. The thoughts of all men were upon the war. Young men everywhere left their books and studies, left their schools, colleges and theological seminaries in response to the calls of the president to take up arms in defence of the imperilled country. War was everywhere in the air. The

whole land was astir with its loud notes of military enthusiasm. While young men were leaving the plough, the work-shop and the marts of trade for the ranks of the gathering armies, it was impossible to draw students to our quiet divinity halls, or even to detain those already there from enlisting in the military service. Small as was the number of young men in the Seminary, several of them enlisted and remained in the service till the war was over. There was no option left but to be content with small classes and wait for a better day.

Nevertheless, the two professors went on with their double work through all discouragements. The full Seminary curriculum of study was maintained unbroken in all the departments. There was no suspension, no cessation. The classes were regularly examined before a committee of the Board of Directors at the close of each session, and diplomas of graduation were awarded to such students of the senior class as had completed the prescribed studies of the course. And some of those early graduates, who thus, in God's providence, helped the professors to maintain unbroken the work of instruction in the full course of the institution, have since risen to stand among its most distinguished alumni by reason of their useful and long continued service to the Church and the country. It is a noteworthy fact that through all the adversities of those trying times there was no single year in which the Seminary did not have a graduating class and send out its alumni thoroughly trained for their work.

At the close of the session in April, 1862, the examining committee made their report to the Board of Directors in session at that time, which contained the following appreciative reference to the double work of the professors:

"The committee feel bound to make mention of and call the attention of the Board to the fact that, with the exception of the first six or seven weeks of the present seminary year, the Rev. Drs. Lord and Halsey have, owing to the death of Dr. Scott, their lamented colleague, taken upon themselves and borne the burden of instruction in all the departments of study; and your committee would suggest whether such self-denial and devotion to the interests of the Seminary does not demand

some specific action of the Board. The committee would not fail to mention the valuable services of the Rev. Mr. Pering, as assistant instructor in Greek and Hebrew during the whole year." *

The executive committee, having made the arrangement with the two professors to do the work of the four chairs at the time of Dr. Scott's removal, in their report to the Board mentioned it in the following terms:

"In this great strait, Drs. Lord and Halsey generously agreed with the committee to add the duties of the two chairs now vacant to their own. And the committee are rejoiced to believe that each has been enabled to meet the double and unexpected service in a way entirely satisfactory to the students and to the friends of the Seminary." *

The Board were so well satisfied with the reports that they passed a resolution requesting the two professors to carry forward this double work of instruction, dividing it between themselves, for another year, and incorporated in their annual report to the General Assembly the following item: "This additional burden to their usual labors the Rev. Drs. Lord and Halsey have sustained in a manner so beneficial to the interests of the Seminary as to command the sincere gratitude of the Board, and all who rejoice in the prosperity of the institution." †

It is but just to add, as showing the spirit which actuated the professors under these additional services, that they did not assume the burden in any expectation of increased remuneration. They felt that it was a trying emergency in the history of the Seminary, and they were willing to make any reasonable sacrifice of toil for the building up of the institution, until other professors should come to their relief. The writer speaks from his own feeling at the time, and believes he does also from that of his colleague, when he says that to them both it was a positive gratification to be thus able to fill up the gap in the ranks of the instructors, and to render a service which seemed on all sides, both among students and directors, to meet with so cordial an approval; and that, too, without any thought of additional pecuniary compensation.

* Minutes of Board of Directors, pp. 184, 186. † Minutes of the Board, pp. 196, 197.

On the contrary, as early as the meeting of the Board in April, 1861, before the death of Dr. Scott, the three professors had agreed to a reduction of salary in consideration of the embarrassing circumstances of the times. The salary on which they had accepted their chairs had been fixed by the Board at $3,000 per annum. But it was soon found that the $25,000 with which each chair had been endowed did not yield an income large enough to pay that amount, and that in the existing condition of the country it was impossible to raise funds to increase the endowment by an agency, as had been expected. Therefore the three professors, in the hope of securing a successor to Dr. Rice in the chair of theology, cheerfully agreed to a proposition from the Board, at its meeting in April, 1861, that the salary of each from that time should be reduced to $2,500, and fixed at that sum.

The records of the Board under that date contain the following minute on the subject: "Whereas, the professors of the Seminary have signified their willingness to remit, for the present, five hundred dollars of their prospective salaries in order to enable this Board to provide for the support of the fourth professorship; therefore, resolved, that this Board hereby expresses its profound appreciation of the deep interest in the welfare of the Seminary manifested by this sacrifice on the part of the professors, and tenders its sincere thanks for their generous offer."*

One year later, at the meeting of the Board in April, 1862, when the two professors, with Mr. Pering's aid, had been carrying on upon this reduced salary the instruction of the two vacant chairs in addition to their own, they further agreed, out of their regard for the common cause and in order to help on the election of other professors, to make another reduction of $500 each for a single year, as a donation to the Seminary. These facts would not be mentioned were it not that they serve to illustrate the spirit of devotion to the cause with which the earlier teachers of the school went on with their work in very trying times. The Board recognized the service and the sacrifice, and passed the following resolution:

* Minutes of the Board of Directors, p. 177

"Whereas, the Rev. Drs. Lord and Halsey have generously proposed to make a donation of $500 each out of their salaries of $2,500 for the ensuing year and longer if necessary; therefore, resolved, that the Board expresses their obligations to the professors for the liberal offer, and that in accepting the same it is done with the understanding that in case professors shall be elected to the vacant chairs by the next General Assembly they shall be elected at a salary of $2,000, to be increased to $2,500 as soon as the financial condition of the Seminary will justify." *

Rich and prosperous as the institution now is these facts in its early history are sufficient to show that, like most of our schools of sacred learning, it has not been, even in its Chicago life, without its dark days of trial and discouragement.

The course of instruction under the two professors and Mr. Pering was carried forward successfully through the fourth annual session at Chicago, until April, 1863, when the closing examinations were held in presence of the visiting committee. The six members of the senior class were admitted to graduation by the Board of Directors, and received the usual diploma, with the Board's approval, as having completed all the prescribed studies. The Board at that meeting in April, 1863, passed a resolution requesting the General Assembly to elect a professor to one of the vacant chairs, that of Biblical Literature and Exegesis. In its annual report to the General Assembly the Board also made mention of the work of the professors during the preceding year, as follows:

"It affords the Board great satisfaction to find that the two excellent professors have been enabled to discharge the double duty still devolved on them with greater ease, and, if possible, with greater acceptance and advantage to the students than during the preceding year. They are entitled to the gratitude of the whole Church for their untiring and successful labors." †

It would not be just to pass from this part of the history without referring to a subsequent action of the Board in regard to these extra services of the two professors. Dr. Halsey was relieved of double work by the election of Dr. Charles Elliott

* Minutes of Board of Directors, pp. 195, 196. † Minutes of Board of Directors, p. 212.

to the chair of Biblical Literature and Exegesis in 1863. But Dr. Lord continued in his double work until the election of Dr. MacMaster in 1866. We must, therefore, anticipate the course of events so far as to record at this point the resolution of the Board of Directors at its annual meeting in April, 1869. A committee, consisting of Rev. J. G. Monfort, D.D., Rev. D. C. Marquis and Judge Lincoln Clark, had been appointed at the preceding annual meeting to consider and report on the subject of compensation to the professors.

They presented the following in 1869, which was adopted: "The committee to report in regard to the proper remuneration for extra services rendered by the professors in teaching the classes in cases where there have been vacant professorships report that they find that Dr. Halsey, after the resignation of Dr. Scott, gave instruction in the vacant department from October 15, 1861, to the end of the year in April, 1863, nearly two years; and that Dr. Lord gave full instruction in theology after Dr. Rice's resignation for five years, to April, 1866, and also for a half year after the death of Dr. MacMaster in December, 1866.

"The services rendered by Drs. Halsey and Lord were approved by the Board, and the sum saved to the institution amounts to $18,750. These services were in addition to the regular instruction of their own classes. The Board is not able to give these brethren a full remuneration for the extra labor.

"It is recommended that Dr. Halsey be allowed one thousand dollars ($1,000), and Dr. Lord twenty-seven hundred and fifty dollars ($2,750), or $500 per year for each year of extra labor, with interest from the first of September, 1868, until paid." *

At the meeting of the General Assembly in May, 1863, held in Peoria, Ill., the request of the Board of Directors for another professor in the Seminary was brought before the Assembly in the following item of the annual report, viz.: "The Board, although not without hesitation, lest, in consequence of the present depreciated value of money, they may be unable to furnish an adequate support, respectfully request the Assembly

* Minutes of the Board of Directors, p 347.

to fill one of the vacant chairs in the Seminary, viz., that of Biblical Literature and Exegesis." Accordingly on Monday, June 1st, nominations having been made during the previous week, the Assembly proceeded to the election. Thereupon the Rev. Charles Elliott, D.D., at that time professor of Ancient Languages in the Miami University, at Oxford, Ohio, was unanimously elected professor of Biblical Literature and Exegesis.

Dr. Elliott signified his acceptance of the position during the summer, and removed to Chicago, with his family, in time for the opening of the session. A called meeting of the Board of Directors was held in the North Presbyterian church of Chicago on the 10th of September, 1863, for the purpose of inaugurating the new professor. Dr. Elliott subscribed the constitutional pledge in presence of the Board, and delivered his inaugural address, which was highly appropriate to the occasion. It was on the theme, "Biblical Exegesis and the Intellectual and Moral Qualifications of the Exegete." Rev. W. W. Harsha on the part of the Board delivered the charge to the professor, and the service was closed with prayer by the president of the Board, Rev. R. G. Thompson.

The review of this most trying period in the history of the Seminary must not be closed without some mention of the death of the lamented Dr. James Caldwell Brown, who for years had been one of the most efficient members of the Board of Directors, and, from the annual meeting of 1862, its president. No one of all the directory had rendered more valuable services to the cause of the Seminary. He was one of the early directors on the synodical Board, from 1857, and was also a constituent member of the new Board elected by the General Assembly of 1859. From the first he had the cause of the Northwestern Seminary on his heart, and was scarcely ever absent from a meeting of its directors. He resigned his pastorate at Valparaiso, Indiana, which had been long and most successful, that he might become general agent of the Seminary, and in the winter of 1860–61 he went to New York that he might there enter on the work.

But the time was inauspicious. The national troubles blasted

all prospects of raising money. After a few months of fruitless efforts in the work Dr. Brown resigned it, and accepted temporary charge of one of the churches of St. Louis, where a revival of religion soon attended his labors. He then accepted a similar call to South Bend, Indiana, where his labors were blessed in like manner with a spiritual awakening. While at that place, and wholly unexpectedly to himself, he was elected chaplain to one of the Indiana regiments then in active service in the South. He joined this regiment in May, 1862, and was with it in Tennessee, Mississippi and Alabama until stricken down by sickness and sent North to recuperate. He could, however, only reach Paducah, Ky., where he died in July, 1862, at about the age of forty-seven.

Dr. Brown was a noble example of the true and faithful minister of Christ. He was widely known all over Northern Indiana as one of the most faithful of pastors and evangelists. He had been the means of converting men to Christ through his whole ministerial life. He had built up the Presbyterian church at Valparaiso, and preached incessantly through all the surrounding region. His ministry seemed a perpetual revival. His private library of between three and four hundred volumes he left as a legacy to the seminary he loved so well.

In their annual report to the General Assembly of 1863 the Board of Directors made mention of his great loss to the Seminary and of his sterling character, in the following tender and well-deserved memorial:

"It is with deep regret that the Board report the death of their president elected a year ago, the Rev. J. C. Brown, D.D. He was also agent for the Seminary, but, by arrangement with the executive committee, had intermitted the work of that office soon after commencing it, in the early winter of 1860–1861, owing to the disturbed state of the country. Dr. Brown was an earnest Christian, an unusually popular and successful missionary and pastor. His was a consuming zeal in his Master's work. Few missionary and pastoral records, if any, will compare with his of more than twenty years in one field of Northern Indiana. And no doubt his excessive zeal for the spiritual and physical welfare of our country's soldiers, to

whose service as a regimental chaplain he was appointed, wholly without solicitation, was the immediate occasion of his death. We sorrow that we shall see the face of this valued brother no more in our annual convocations, or in our more frequent committee interviews, upon all of which he faithfully attended. But our grief is allayed by the thought that our loss is his gain." *

In a preceding chapter of this history it has been shown that Dr. Nathan L. Rice was largely instrumental in inducing the General Assembly of 1859 to fix the permanent location of the Seminary at Chicago. Although his personal connection with the institution was unexpectedly terminated in 1861, after only two sessions of instruction, still his name had become so intimately identified with its history that it seems suitable to spread upon these pages a more distinctive account of his eminent ability and services than has yet been given. Dr. Rice's removal, at the time it occurred, was felt to be a great blow to the growth of the Seminary. Still he felt sure of its final success, and, though absent, he continued to feel an interest in its welfare. In 1863, when Mr. Ewing, as agent of the Seminary, visited New York in its behalf, Dr. Rice rendered an important service by opening the way in his own congregation and in others, through which Mr. Ewing was able to raise the large fund needed for the erection of the first building of the Seminary. At that particularly critical time in public affairs this money could scarcely have been obtained except for Dr. Rice's efficient assistance.

When Dr. Rice was called to Chicago in 1858 to take the pastoral charge of the North Presbyterian church, he came with a distinct pledge from Mr. McCormick that the latter would give to the General Assembly one hundred thousand dollars for the Theological Seminary of the Northwest on condition that it was permanently located in that city. Dr. Rice had already become widely known to the entire Church as one of its leading representative men. He was born in Garrard county, Kentucky, in 1807, and educated at Centre College, Danville, where he also studied theology for a time, and was

* Minutes of the General Assembly of 1863, p. 99.

then licensed to preach. After a more thorough course of theological training at Princeton, N. J., he returned to his native state. Here the first years of his ministry were spent in the threefold work of the pastoral charge, the teaching of a classical academy and the editorial chair of a religious newspaper. While engaged in this early work at Bardstown, Ky., and then at Paris, and while yet quite a young man, he conducted two public discussions with prominent men of the times, notably the one with Rev. Alexander Campbell, which gave him a wide reputation in all parts of the land, not only as a ready and skilful debater, but as a logician of the first order.

From Kentucky he was called in 1844 to the pastoral care of the Central Presbyterian church of Cincinnati, and, after nine years of successful labor in that city, he accepted a call to the Second Presbyterian church of St. Louis, Mo., in 1853, where he continued until his removal to Chicago. In each of these important pastorates he carried on at the same time the work of editing a religious journal, as he had done through his earlier ministry in Kentucky. While engaged with these official duties Dr. Rice often delivered public lectures, and yet found time to enrich our religious literature with many valuable volumes from his pen. These successive popular volumes, written in an attractive style, on important practical topics and questions of the day, together with his four great public debates, some of which were published, served to keep his name constantly before the people as a recognized leader and representative of the Presbyterian Church, especially in the Western States, where the greater part of his ministry was passed. Even more than his able and eloquent sermons, they gave him a wide and deservedly high reputation in all parts of the nation. Dr. Charles Hodge, in reviewing one of Dr. Rice's discussions, in the "Princeton Review," said: "Woe to the man who engages in debate with Dr. Rice. So keen in argument and clear in logic is he, so wary and watchful, that if his opponent reveals one vulnerable point he will find it and gain the victory." This early judgment as to his ability was confirmed by all the debates and controversies of his subsequent years. It may be questioned whether, in all our history, any man has

appeared who, in quickness and fertility of resources in public debate, can be named as his superior. In 1855 Dr. Rice was elected moderator of the General Assembly of the Presbyterian Church at its meeting in Nashville, Tennessee.

With these antecedents of honorable and useful work in other fields, and with a reputation for eminent and versatile ability, not exceeded perhaps by any one in the Western Church, and by few indeed, if any, in the East, of that date, Dr. Rice had entered with the highest hopes upon his threefold work at Chicago, as pastor of the North church, professor of theology in the Seminary and editor of the "Presbyterian Expositor." But here his long overworked bodily frame soon showed signs of giving way. He had taxed his strength too much. In 1861 he received, and at once accepted, a call to succeed Dr. James W. Alexander in the important pastorate of the Fifth Avenue Presbyterian church of New York. He was at first very reluctant to leave his important position and work at Chicago after so brief a trial of it. But he hoped that a change of place and a change of labor, in going to the East, would soon restore his enfeebled health.

It may here be stated, though anticipating somewhat the order of events, that Dr. Rice continued to fill the pulpit of the Fifth Avenue Church, with his accustomed vigor, until 1867, when his strength gave way and he was compelled to resign the charge. He retired for rest and quiet to a farm in New Jersey, where he remained for about a year. When sufficiently restored to health he accepted a call to the presidency of Westminster College, at Fulton, Mo., at the same time taking charge of the Presbyterian church of that place. In this double work he continued, with much acceptance to both the church and college, until 1874, when he was elected to the chair of Sytematic Theology in the theological seminary at Danville, Kentucky.

This institution was near the place where he had commenced his early ministry, and it proved to be the scene of his last earthly labors. At the close of the session of 1877 he was much broken down in health, and he continued to decline daily until June 11th of that year, when, with a mind full of

peace and joy, in the seventieth year of his age, he was released from toil and entered into everlasting rest. In 1832 he had been united in marriage with Miss Catherine P. Burch, eldest daughter of the Rev. James K. Burch, of Kentucky. She survived him, being with him in his last moments. He left four daughters and one son, Professor John Rice, of Westminster College, at Fulton, Missouri.

This brief record of the life and multiplied labors of Dr. Rice is sufficient, without words of eulogy, to show the spirit and character of the man; what he was, what he aimed to do and what, by the grace of God, he was able to accomplish. It is not often that a servant of God, however devoted, or eminent in gifts and attainments, is enabled to do so much in one brief life; to fill so large a place in the thoughts of his contemporaries, to extend his influence over so wide a region and to preach the gospel to so many different people. It was said of him that "he impressed all who heard him with a sense of his power. He was great in intellect, great in labors, great in goodness. His most characteristic mental feature was the logical faculty. Closely connected with this was his well-nigh unrivalled power of analysis. He knew men, and how to reach their hearts. He was also large-hearted, generous, fervent, the highest style of a Christian man."

The record of his life shows how fully Dr. Rice was identified with the whole movement of the Presbyterian Church during the period of his active ministry, which, from the date of his licensure in 1828, embraced some forty-eight years, most of which were spent in the West. This was the very period of growth and development of our Church in the vast region of the Western and Northwestern States. He threw himself, soul and body, into the work of the ministry, and into the work of popular and theological education as connected with it. There was probably not another man in all the region who, during these years, in the several spheres of his influence exerted at different points, contributed more to the success and enlargement of the Presbyterian Church. In the public estimation he came to be regarded as the very exponent, representative and defender of the denomination to which he belonged.

Four of the great centers of population in our country, Cincinnati, St. Louis, Chicago and New York, felt in succession the attractive power of his pulpit eloquence and the magnetism of his personal presence, until thousands of people, not only at these points, but all over the land, had heard the gospel from his lips. Seldom has there been a popular preacher who put more of Scripture exegesis and of sound doctrine into his discourses, or did it in a more attractive style. Not content with the pulpit alone he preached that same gospel of the grace of God, "God sovereign and man free," through the weekly press, through the popular lecture, through the bound volume, through the theological class room and even in the public debate. A thorough theologian, a trusted expounder of the doctrines and polity of the Presbyterian Church, an attractive Scriptural preacher whom men, cultivated or uncultivated, never tired of hearing, a skilful debater equal to any occasion and ready for any opponent, a terse, idiomatic, incisive writer, Dr. Rice was at all times a commanding figure before the public, recognized on all sides as one of the thinkers and one of the leaders of his generation. His life was glorious in its usefulness and blessed in its end. When he was gone the Church felt that "a prince and a great man had fallen."

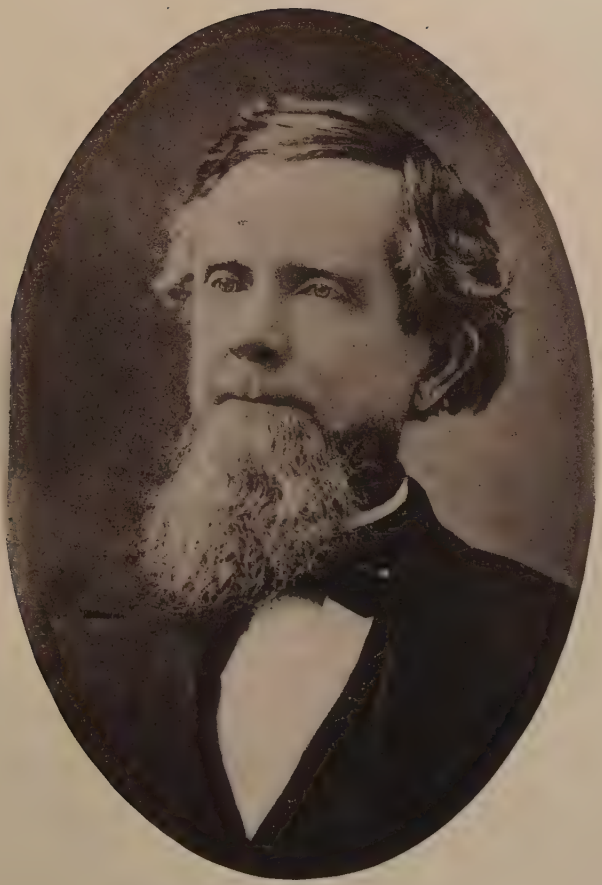
CHAPTER XII.

THE FIRST SEMINARY BUILDING ERECTED.

1863–1864.

Important Changes in 1863. Services of Mr. Ewing. A Difficult Undertaking. Conditions to be Fulfilled. Limits in Time of Building. An Extension of Time Asked and Granted. Action of Board of Directors. Obstacles Caused by the War. Mr. Ewing Appointed Agent. Visits New York. Confers with Mr. Sheffield. Favorable Results. New York and Dr. Rice. Success of Mr. Ewing in Raising Sufficient Money for a Building. Renewed Offers of the Land by the Original Donors. Another Offer of a Site at Hyde Park. Action of Board of Directors. Mr. Ewing Secures the Original Donation. Sheffield and Ogden. Lill and Diversy Renew Their Gift. Accepted by the Board. The Building Begun. Finished by the Close of 1863. Occupied by the Seminary in February, 1864. A Great Boon to the Seminary. Debt of Gratitude to Mr. Ewing. Thanks of the Board. Joy of Students and Professors. Incident of Mr. Vance.

The year 1863 formed an epoch in the history of the Seminary. This year secured for it what it never had before at this location, a permanent home of its own. Hitherto the instruction of the school had been conducted in rented houses at three different points in the city. For the first two sessions the Seminary occupied a spacious building at the corner of Clark and Harrison streets, which had been a hotel. The next session it moved to two adjoining brick dwelling houses at the corner of Illinois and Pine streets, on the North Side. During the fourth session, and for nearly all of the fifth, the large basement rooms of the new North Presbyterian church, at the corner of Indiana and Cass streets, were used for the general purposes of the institution, and the students roomed and boarded with a family near by. On the 6th of February, 1864, within two months of the close of the fifth annual session, the



REV. FIELDING N. EWING.

students moved out from the city to occupy their new quarters in the fine large building which had been erected on the Seminary grounds during the year 1863.

The change was an important one for the Seminary and for all interested in it. It was the fulfillment of certain conditions connected with the original donation of the valuable grounds on which the new edifice was erected, and it was the pleasant realization to professors, students and all friends of the institution of the fact that it was no longer a wanderer, without any habitation that could be called its own. It had found at last a settled home and become heir to a large estate. The successive steps, not without difficulty, by which this desirable result was accomplished, deserve a distinct recital in this history.

The one person to whom the Seminary stands mostly indebted for effecting this important change and securing for it a comfortable home in a building of its own, was the Rev. Fielding N. Ewing, of Chicago, a prominent member of the Board of Directors from its organization under the act of the General Assembly of 1859, who had also been a member of the synodical Board at Chicago from 1857. All honor is due to the memory of Mr. Ewing for the zeal, the energy, the admirable skill and the complete success with which, under the most unpropitious and difficult circumstances, he carried through the work of raising the large sum of money required to erect this first building in time to fulfill the conditions stipulated by the donors of the land. This was at the time of a crisis in the life of the nation; and there was a crisis, too, in the life of the Seminary, on which its whole future depended. It may be questioned whether any other man then known to the Board of Directors could have accomplished the work then assigned to Mr. Ewing, or have done it with a success so complete.

At the meeting of the Board of Directors in October, 1859, the executive committee reported that they had obtained from Messrs. William B. Ogden, Joseph E. Sheffield and others, and from Messrs. William Lill and Michael Diversy, an offer of twenty-five acres of land on the north side of the city for the site of a theological seminary, under certain expressed conditions, which were regarded as reasonable and advanta-

geous. On the next day the Board adopted the following minute, offered by Dr. Phelps, accepting the proposals of these gentlemen:

"1. Resolved, That the Board approve the action of the executive committee in reference to a site for the Seminary.

"2. Resolved, That the Board accept the offer of Messrs. Ogden, Sheffield and others, and of Messrs. Lill and Diversy, of the amount of twenty-five acres, more or less, as the site for the Seminary, on the terms mentioned in their proposals herewith submitted to the Board by the executive committee.

"3. Resolved, That the thanks of the Board in their own behalf, and in behalf of the Church, be and they hereby are tendered to these gentlemen, severally, for their very generous and liberal donation." *

We find, accordingly, in the first annual report of the Board of Trustees made to the Board of Directors, under date of May 1st, 1860, the fact stated that "deeds have been executed by William B. Ogden and others, and by Lill and Diversy, for the twenty-five acres of land on the northern limits of the city donated by them to the Seminary." But this is accompanied by the further statement that "the Board (of Trustees) have as yet taken no measures towards the improvement of the grounds, or the erection of buildings, as, by the terms of the gift expressed in the deeds, they are required to do within eighteen months after the execution of the papers." † The deeds were executed on the 25th of November, 1859, and the limitation of time would expire on the 25th of May, 1861.

In the meantime the storm of war had been gathering and then had burst upon the country. Amid the general mercantile and financial embarrassments which marked that period, it was impossible to raise money for building purposes. Nothing was left but to ask for an extension of time. In April, 1861, the Board of Trustees reported to the directory that, the condition of the finances under their control not being such as to warrant the commencement of improvements on the land donated to the Seminary by William B. Ogden and others within the time specified in the deeds conveying the same, the

* Minutes of the Board of Directors, pp. 129, 138. † Records of Board of Trustees, p. 28.

trustees through their attorney had asked an extension of the time for two years, which had been granted, and that the necessary papers had been made out and it was hoped would soon be executed. *

The executive committee of the same year, 1861, in their annual report to the Board, make a similar statement, as follows: "The committee are thankful to be able to state that they and the Board of Trustees have obtained from the generous donors of the grounds of the Seminary an extension for two years of the time within which buildings may be commenced and completed. This extension entitles these gentlemen to the renewed thanks of the Board and other friends of the Seminary, inasmuch as the stringency of the times made it simply impossible to commence building at the time named first, that is the 25th of May next (1861)."

Still the obstacles were not yet overcome. The Seminary held on its quiet way in its rented domicils in the city. But the war continued, with all its discouragements and disasters. The extended time was rolling away and no building had yet been begun during the year 1862. The time had come when something must be done, and done without further delay. The time had come for some man of zeal, energy and address to hasten to the rescue of the struggling Seminary and help it through the immediate and impending troubles, unfavorable as the times were. Such a man, in the good providence of God, was found in the Rev. Fielding N. Ewing, who, in addition to all his admirable qualities as a Christian gentleman, possessed a consummate knowledge of men and things as a man of business.

At a meeting of the executive committee held Nov. 11th, 1862, Mr. Ewing was appointed the general agent of the Seminary, in the place of the lamented Dr. J. C. Brown, with instructions to visit the eastern cities and try to raise funds for the Seminary buildings, and to secure, if possible, from Messrs. Ogden, Sheffield, Lill, Diversy and others a renewal of their offer of land. Mr. Ewing was personally acquainted with all these gentlemen. At this time he was residing in one

* Minutes of Board of Directors, pp. 170, 171.

of the suburbs of Chicago. No man understood the whole case better than he, and he undertook the task with good reason to think he would be successful. The intelligent, public-spirited men who had donated the land were themselves anxious that the Seminary should be established upon it, for they were well aware that a successful institution of this kind once started would prove no inconsiderable element (as the result afterwards showed) in the material development and general growth of the North Side of the city, in which they were interested as owners of large tracts of land near the blocks donated. So they were not at all disposed to withdraw their liberal offer in case their very reasonable stipulations as to time and buildings could not be fulfilled immediately.

Mr. Ewing went directly to New York, which city he made his headquarters, and from which point he went to Philadelphia and also to New Haven, the residence of Mr. Joseph E. Sheffield. He found Mr. Sheffield willing to renew the old offer, or to give independently four acres on one corner of the twenty-acre lot in case Mr. Ewing would have erected on it during the year a substantial building costing not less than fifteen thousand dollars. This was a promising beginning, so Mr. Ewing at once returned to New York determined to raise the required sum, or the bulk of it, before he left the city. He remained in New York about three months. With the valuable assistance of Dr. Rice, pastor of the Fifth Avenue Presbyterian church, he found access to many wealthy and liberal contributors in that congregation, and the whole amount was raised there with the exception of two hundred dollars received from Philadelphia. The mission was so successful that at the end of the time mentioned Mr. Ewing came home with the sum of $15,070 in money, and with the offer of eighty acres of land, all contributed for the one purpose of erecting the first Seminary building. He at once waited upon the gentlemen residing in Chicago, Messrs. Ogden, Lill and Diversy, who all agreed, after some negotiation, to renew their original offer of a donation of the twenty-five acres of land, on condition that the authorities of the Seminary should put on some part of the ground buildings worth $15,000 during the year 1863, and that

the school should be conducted on the premises for not less than twenty-five years.

Mr. Ewing returned in March, and pending these negotiations reported at the annual meeting of the Board, April 2, 1863, the satisfactory result of his mission to the East as to the special objects which had been entrusted to him; and he stated further that negotiations were then going on in Chicago between the several donors of the twenty-five acres and himself, as the result of which he expected to secure the whole tract for the Seminary on favorable terms.

But about this time another offer was made of a site for the Seminary, with a commodious and well furnished building already on the ground, at the other end of the city in Hyde Park, which was in fact the place first selected by the synodical Board of 1857 as the most suitable site for the Seminary. A few days before the annual meeting mentioned Mr. Paul Cornell and others had offered to the executive committee a two-acre lot of ground at Hyde Park, beautifully situated on the shore of Lake Michigan, with a large new building on it that had been erected for hotel purposes and was fully equipped with new furniture, all for the sum of $16,000 in cash, which was less than half the original cost of the property, with furniture, building and ground included. This was so nearly the amount of money in Mr. Ewing's hands which he had collected for a building, the site was so attractive and the whole offer was so inviting, that some friends of the Seminary seemed inclined at once to accept it. The Board, however, made no immediate decision, but adjourned to meet again on the 27th of April, directing the executive committee to look into the matter of this offer more fully and to report to them at that time.

In the meantime Mr. Ewing went on with his negotiations with the gentlemen who had formerly offered the twenty-five-acre tract and soon brought the matter to a complete and satisfactory conclusion. In his determination to do this he was sustained by both members of the faculty, Drs. Lord and Halsey, who, much as they desired a speedy solution of the building question, gave their decided voice and their united

influence in favor of trying to secure the twenty-five acres of real estate, and of holding on to the offer of the liberal donors who had manifested so much good will and patient indulgence towards the Seminary in its hour of trial by their former extensions of time.

At the adjourned meeting of the Board on the 27th of April, 1863, Mr. Ewing reported a written renewal of the offer of twenty acres within the limits of Chicago by Messrs. Sheffield, Ogden and others, as a site for the Seminary building, stating further that Messrs. Lill and Diversy had informally agreed to donate the five acres adjoining which they had before offered.* On the next day the following minute was adopted:

"1. Resolved, That the offer of Messrs. Sheffield, Ogden and others of twenty acres in North Chicago for a site for the Seminary, and of five acres adjoining by Messrs. Lill and Diversy, be accepted, and that the contemplated building be located on the most eligible spot of the aforesaid twenty acres.

"2. Resolved, That the thanks of the Board and of the Church it represents be tendered to Messrs. Sheffield, Ogden and others, and to Messrs. Lill and Diversy, for their liberal donations and the liberal terms on which they are made."†

Looking back upon these important transactions after thirty years, and knowing how much depended on them in the whole subsequent progress of the Seminary, how essential they were at the time in giving it a permanent abode, with what difficulty they were accomplished, and what a goodly estate of unfailing value they at last secured for the struggling institution, one cannot read the foregoing resolutions without wishing that the Board had added a third resolution expressive of their high and grateful appreciation of the services rendered by the faithful and good man who had been the efficient instrument in God's hand of securing for us, and for those who are to come after us, this inestimable boon of a permanent home. If there is any one among all the honored dead who deserves to have his name inscribed, as it is, on that first and now central edifice of the whole Seminary group, it is Fielding N. Ewing.

* Minutes of Board of Directors, p. 217. † Minutes of Board of Directors, p. 218.

Mr. Ewing had been a liberal contributor to the funds of the Seminary, and his trip to New York involved much personal sacrifice by both himself and family. But he saw that a crisis had come to the Seminary. The responsibility of rescuing it from impending loss was laid upon him as by a call from God, and he did not shrink from it. He lived for many years to serve the cause of the institution as a working member of its Board of Directors. But this one service of securing for it the first public building, in such an emergency of its need, was enough to crown his useful life with honor and call forth the grateful remembrance of the whole Church. The present tribute to his name and to his noble character is prompted by the heartfelt admiration of one who first knew him as the teacher knows the loved pupil, and ever afterwards through life remembers him as his true and faithful friend. The world is made better and the Church itself honored by the presence of such men. The service he rendered to the Seminary at this crisis, in giving it a home, may be ranked next to that of Mr. McCormick in giving it its great endowment.

Before the Board adjourned from the meeting of April 27th, 1863, a building committee was appointed, consisting of Mr. Ewing, Mr. Eliphalet Wood and Mr. Samuel Howe, to which the two professors and the trustees were added as advisers. They had instructions to push matters forward with the greatest possible dispatch, but not to involve the Board in debt. As the price of labor and material was then low it was found that a large and substantial building could be put up within the limits of the money on hand. Accordingly an architect, Mr. G. P. Randall, was engaged, plans were adopted, contracts let and the contractors all bound to finish the work by December 25th, 1863. Ground was broken and the corner stone laid within the limit of time required by the donors of the land. On what was at that time a broad grass pasture without a building near it were soon seen rising the brick and stone walls of an edifice seventy by forty-two feet, fronting east on Halsted street, to be three stories of brick, with mansard story above, and a high basement of stone above ground, the basement to furnish a refectory and its appendages, and the stories

above lecture and library rooms and dormitories for forty students.

For the purposes and uses in view the plan was a good one, and the whole interior arrangement of the building was complete and convenient for such an institution in those early days of its career. The building was erected within the year, as required in the deeds of the donors of the land, and was ready for occupancy in the first week of February, 1864, at which time the students moved into it. It, however, contained no provision for the professors' families, and there were no dwelling houses in its immediate neighborhood. As a consequence the professors had to live at a distance, securing for themselves dwellings where they could, either by renting or buying such houses as their limited resources allowed. This resulted in great inconvenience to the professors, and was a loss to the students, as it put the professors so far off from them as to interfere with that close relation outside of the class room which is often one of the strongest influences of seminary life. The Board of Directors, as early as their meeting in April, 1863, took action on the subject, and authorized the professors to erect dwelling houses for their own use on the Seminary ground, if they so desired and had the means so to do, or could secure them from liberal friends as a donation to the Seminary. Such houses, if built, were to be occupied by the professors free of rent as long as they were connected with the Seminary, and then were to be alike free to their successors. But, unfortunately, neither of the professors had such liberal friends at command as to be able to avail himself of this offer and thus secure a most desirable and conveniently located residence. They were shut up to the necessity of living where they could find houses at a distance and waiting for a brighter day, which they sometimes feared would never come. They indeed made strenuous efforts to accomplish this thing and thus secure for the Seminary and for themselves those much needed improvements, but the time for such liberality had not come. A later day brought the realization on a magnificent scale of what was then but a hope.

It is pleasing, even after the long intervening lapse of time,

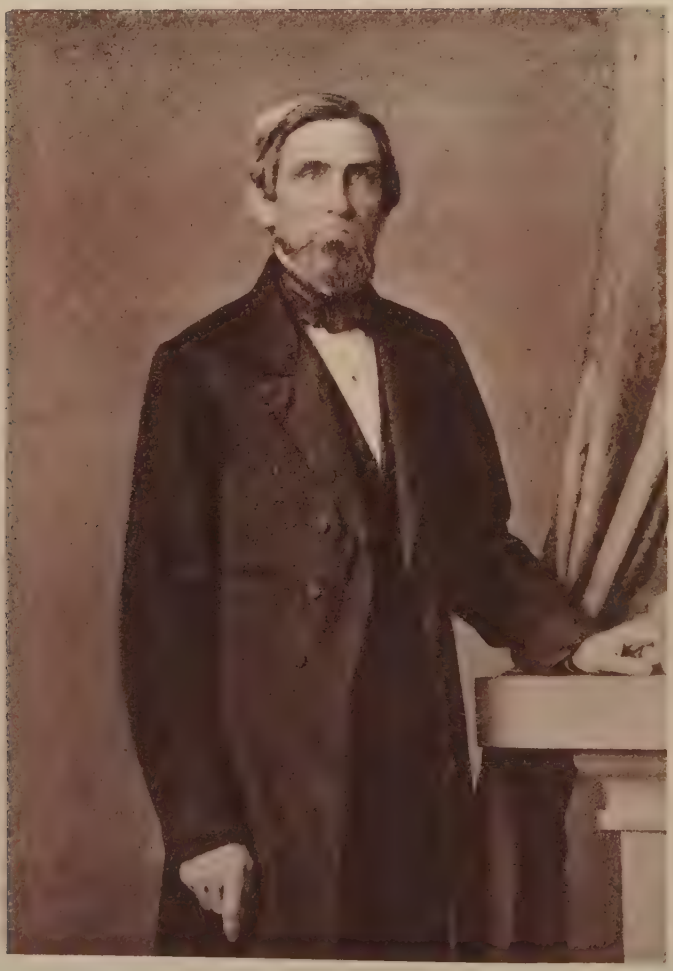
for us who survive to recall the joyful feelings with which both students and professors entered upon their work in this first building, in February, 1864. The whole cost of the building had been $16,125. But, aside from this, the building had been thoroughly furnished with new carpeting and furniture in all its dormitory rooms and public halls, and with the necessary articles in its kitchen and dining room departments, from outside sources, especially from the ladies of the churches, not only in Chicago and Illinois, but in other Northwestern States. Everything was complete for the student family.

It was indeed a day of small things, and it continued so for many years. The prospect at times, especially during the war, which had reduced the number of students one-half, looked dark enough. But we did not despair; there was heart within, and there was light above, and there were, we felt assured, better things in store for us in the future. As we entered the new building, the present central edifice, then standing lone and tall on the open common, but neat and clean and amply furnished within (all honor to our Presbyterian ladies and the efficient agent), we felt that the Lord had brought us into a large place and given us a goodly heritage, filling our hearts with gladness. At last our many migrations in the city had ended in a fixed abode.

Men can well afford to toil on in the service of Christ, unrecognized and unappreciated, and often at the cost of much self-sacrifice and discouragement, so long as they feel that their work is useful to their fellowmen, is attended by the blessing of God and is sure of being crowned at last with a true and enduring success. Those entrusted with the care, the management and the instruction of the institution during those opening years of trial and disappointment certainly worked in the confidence of a great coming success, which did much to strengthen their hands and cheer their hearts, as well as to reconcile them to what seemed very small beginnings. Still God's rich blessing even then was on their work, and their labor was not fruitless.

It will serve to illustrate the imminent straits to which the Seminary was reduced during this dark period and before the

new building was secured to relate a little incident which occurred at the opening of one of the sessions, and which in subsequent years was often referred to by the students of the institution. Mr. Samuel Vance, the first student who made his appearance one year, arrived a week before the opening and found that Professor Halsey and his colleague were absent at presbytery. The prospect for students was slight, as no others had been heard from; and no boarding house had yet been provided. Mr. Vance, disheartened, was about to return home, but Mrs. Halsey, realizing the urgency of the situation and the necessity of keeping this one student, invited him to make her house his home and to invite others to do the same. Another student who soon arrived was so discouraged by the outlook that he, too, was on the point of leaving the city, until assured by Mrs. Halsey that his remaining with Mr. Vance was essential to the life of the Seminary, and that a boarding house would soon be opened and every arrangement made for their comfort. Thus prevailed upon they consented to remain, and were joined in a few days by three others. In later years Mr. Vance was accustomed to say that Mrs. Halsey and he had run the Seminary that year and saved it, by not allowing the succession of students to fail, which, had it occurred, would have caused a forfeiture of the valuable building site of the institution.



MR. SAMUEL HOWE.

CHAPTER XIII.

SCHOLARSHIPS FOUNDED AND LIBRARY INCREASED.

1861–1864.

Need of Scholarship Funds. Individual Helpers. A Safe Investment. Early Foundations. Whole Number Founded. How the Students are Aided. The First Scholarships. Foundation of the Library. Mr. Corning, Dr. Brown and Dr. Phillips. Accession of the New Albany Library. A Suit Instituted for It. Judge Scates's Complaint in Court. Answer of Defendants. Claim of Mrs. Richardson. Hanover College. Replication. Consent of all the Parties. Action of the Board of Directors. Final Decree of the United States Court. Committee to Divide the Assets. All Debts Paid. The Division of the Property. The Library Received. Its Value. Whole Number of Volumes Added. All Consolidated in One Library. Present Number of Volumes. Legal Succession Established.

Through all its early history the growth of the Seminary was much retarded by the lack of scholarships, that is, of funds which could be used to assist worthy students who needed pecuniary aid. There was scarcely a year when the number of students could not have been increased, had the faculty been in possession of means to meet applications for aid. The result was that many young men, belonging to the churches of the Western synods, and preferring to be educated in their home institution, were led to go elsewhere in order to find the much needed assistance in the numerous well-endowed scholarships of the older seminaries in the East. In some cases, in order to retain such as came and had even entered the Seminary halls, the faculty had to make earnest personal appeals to their liberal friends in the churches of Chicago for funds to be applied in aid of these special students, whom they

could not afford to lose. And it is pleasant to record that some of our brightest young men were in this way enabled to finish their course with us.

The Seminary, from its origin to the present day, has been in great need of an ample scholarship fund. Frequent appeals were made through its agents to the churches, and in its annual reports to the General Assembly, in behalf of an enlarged scholarship endowment. Small as has been the amount secured for this purpose, some of the earlier scholarships, founded with individual promissory notes, the annual interest upon which was promptly paid for awhile, have been lost upon the death of the donors, because their estates were unable to pay the notes. And in some instances the special assistance was lost to the students because both the principal and income, with the consent of the donors, had to be applied to other urgent needs of the Seminary. Several scholarships were thus used to pay pressing taxes on the Seminary property.

Still the institution all through its existence has had the benefit of a number of paying scholarships, which have been founded from time to time by liberal and provident friends who have been induced to adopt this method of bestowing their means where they would accomplish lasting good in aiding the Seminary and in the training of an unbroken succession of ministers. It would be difficult to point out any method of investing money in behalf of the cause of Christ more likely to be safe and beneficial for all time to come than the founding of a scholarship in one of the schools of the prophets. The rich Presbyterians of our Western churches, judging from the past, have been a little slow to find this out. But it is now about time that they should awake to the importance of this form of Christian beneficence.

The whole number of scholarships now belonging to the Seminary, paying in full or in part, according to the last report published in the minutes of the General Assembly for 1892, is thirty-seven. These are as follows:

1. The Mason scholarship, founded by Hon. Roswell B. Mason, Chicago, Ill. 2. The Powers scholarship, founded by Orlando Powers, Esq., Decatur, Ill. 3. The Proctor scholar-

ship, founded by William Proctor, Esq., Lewiston, Ill. 4. The Bruen scholarship, founded by Dr. A. M. Bruen, White Plains, N. Y. 5. The Alumni scholarship, founded by the alumni of the Seminary. 6. The Phelps scholarship, founded by Leander D. Phelps, Esq., Macomb, Ill. 7. The Thornton A. Mills scholarship, founded by Rev. Robert H. Lilly, Champaign, Ill. 8. The Lilly scholarship, founded by Rev. Robert H. Lilly, Champaign, Ill. 9. The Galt scholarship, founded by Thomas A. Galt, Esq., Sterling, Ill. 10. The Morris scholarship No. 1, founded by Rev. George Morris, Baltimore, Md. 11. The Morris scholarship No. 2, founded by Rev. George Morris, Baltimore, Md. 12. The Leroy J. Halsey scholarship, founded by Mr. Walter and Mrs. Sarah H. Collins, Chicago, Ill. 13. The Murray scholarship, founded by Rev. John Murray, missionary at Chefoo, China. 14. The Jane Dorr scholarship, founded by the Trustees of the Jane Dorr fund, Springfield, Ill. 15. The Thomas D. Foster scholarship, founded by Mr. Thomas D. Foster, Ottumwa, Iowa. 16. The Jesse L. Williams scholarship, founded by Hon. Jesse L. Williams, Fort Wayne, Ind. 17. The George Griffiths scholarship, founded by Mr. George Griffiths, Philadelphia, Pa. 18. The Alexander Brebner scholarship, founded by Miss Ann Brebner, and invested in a memorial house. 19 to 35. The Pearsons scholarships, founded by Daniel K. Pearsons, M.D., Chicago, Ill. 36. The Engles scholarship, founded by Mr. Joseph Engles, Philadelphia, Penn. 37. The Allan scholarship, founded by Elisha Allan, Esq., Arlington Heights, Ill.*

The scholarships, being in several cases only partially endowed, have never yielded income sufficient to support that portion of the students in the Seminary who needed pecuniary assistance. For the most of the time the scholarship incomes from year to year have been divided, and so distributed as to assist the largest number. The deficiency every year has been supplied either by aid from the Board of Education, or by liberal friends at home, who, on application by the professors, provided the means for special cases. In the session of 1892–1893, the number of students in attendance was 212. Of these

* Minutes of the General Assembly of 1892, p. 277.

about 160 were aided in one form or another. The whole amount of aid distributed that year was over $28,000. Part of this sum was derived from the scholarship fund of the Seminary, part from the Board of Education, and part from generous friends of the institution.

The earliest of the scholarships founded was one that does not appear on this list. It was called the Bergen scholarship, being founded in 1861 by Dr. John G. Bergen, pastor of the First Presbyterian church of Springfield, Ill. Dr. Bergen, a native of New Jersey, and graduate of both Princeton College and Seminary, came early in his ministry and settled in the central part of Illinois, where he became a pioneer of Presbyterianism in and around Springfield. He was a warm friend of the Seminary from its commencement, and in 1865 was made one of its directors. When the first agents of the Seminary, Rev. R. P. Farris and Mr. C. A. Spring, visited his section of the state, soliciting funds, he received them with open arms, and showed his deep interest in the cause by heading the subscription list with the donation of a scholarship. He gave his note for $2,000 to found it, agreeing to pay the annual interest as needed. This he paid promptly—one hundred and fifty dollars—each year for about ten years or until his death, thus helping a number of young men into the ministry. At his death his estate was found to be too small to pay up the principal without serious detriment to those who had prior claims upon him. The note was accordingly surrendered to his heirs in 1882. Thus an honored and much venerated name had to be dropped reluctantly from the head of the roll of scholarships. Could any one of our wealthy churches, or liberal church members to whom God has given the means, do a better service to the Seminary, or render a more fitting tribute to the memory of this good man, than by restoring to its due place of honor the old familiar Bergen scholarship? Every lover of the Seminary would rejoice to see it back again, and would honor the man or the woman or the church that should restore it.

Several other scholarships were begun and for a time paid the income, as the Reynolds scholarship, the MacMaster

scholarship, the Spafford scholarship, the Sunday-School scholarship, the Smith scholarship, which have also ceased to exist. The large proportion of existing scholarships have been founded since 1870. For the first ten years in Chicago the Seminary could number only half a dozen paying scholarships upon which it could depend for aid to its students.

In a preceding chapter it has been stated how the Seminary, through the agency of Dr. Lord and the thoughtful kindness of Mr. Hanson K. Corning, of New York, at an early day was placed in possession of a small but admirable collection of theological books. The sum of two thousand dollars was laid out for this purpose during the first year at Chicago, and the good foundation thus laid continued to be enlarged from time to time for many years by additional contributions from Mr. Corning and other liberal friends. The books from the different sources were for some time kept apart, forming several distinct libraries. Besides the largest of the collections, purchased with Mr. Corning's money and called the Corning Library, there was the donated library of Dr. James C. Brown of some four hundred volumes; and there was added some years later the much larger private library of Dr. William W. Phillips of New York, bequeathed to the Seminary at his death. To these two private libraries of Dr. Brown and Dr. Phillips many other contributions by individual donors were added from time to time, and also a large collection of the books issued by the Presbyterian Board of Publication. The Seminary thus by degrees came to possess two distinct libraries, which were arranged and numbered under the two titles of Corning Library and General Library, the latter being made up of all the volumes which did not properly belong to the former.

But while these two libraries, thus begun, were in process of growth, the Seminary had come into its lawful though long delayed possession of a third collection, larger in the number of volumes than either of the others. This was the old and rather damaged library of the New Albany Seminary, which had formed a part of the assets of that institution, and had been offered to and accepted by the General Assembly of 1859.

The books, however, had been withheld from the new Seminary at Chicago until the amicable lawsuit for possession, instituted by the Chicago trustees against those at New Albany, could be decided in the United States Circuit Court at Indianapolis. There were also certain debts contracted under the synodical Board, payment of which was demanded of the new Board at Chicago, but which could not be met until that suit was decided.

As already stated in a previous chapter, a third party, Hanover College, had put in its demand before the court for a portion of the New Albany property, on the plea of Mrs. Mary Ann Richardson, who as the widow and sole heir of Mr. Elias Ayers now claimed that Mr. Ayers's original donation of $15,000 had been forfeited to her by the removal of the Seminary from New Albany, and that she, after this forfeiture by removal and before this suit was brought, had donated and conveyed her part of the New Albany assets to Hanover College.

The suit was brought by Judge Scates, representing the Board of Trustees at Chicago, in the form of a "complaint" against the old Board of Trustees at New Albany, and for the recovery of all the property there, which, as alleged, was withheld by the New Albany Board from the Chicago Board after it had been transferred to the General Assembly. Judge Scates's complaint is too long a document to be inserted in these pages. After a full recital of all the facts involved in the case from the origin of the Seminary at Hanover and its removal to New Albany down to its transfer to the General Assembly in 1859, the complaint closes with the following paragraphs:

"To the end, therefore, that justice may be done, your orator (the Trustees of the Theological Seminary of the Northwest) prays that the said defendants, the Trustees of the New Albany Theological Seminary, William Richardson and Mary Ann Richardson, his wife, and the said other defendant, and all defendants intervening to claim the same property, may be made defendants, and that they and each of them may, upon their corporal oaths, full, true and perfect answers make to all

and singular the premises, statements and facts, singularly and severally, as the same have been set forth and charged upon the information and belief, or otherwise, as if the same were herein again specially repeated and interrogated unto: And especially that the said defendant, the Trustees of the New Albany Theological Seminary, set forth and give a full description of all the lands, personal property, choses in action, credits and effects of the said Seminary in its hands for the use of the same.

"And your orator prays that the defendants be summoned, etc., and that upon the final hearing your honorable court will award and decree that the said defendant, the Trustees of the New Albany Theological Seminary, convey to your orator all such real estate as it may now hold, and deliver and assign to your orator all the personal property, choses in action, books, accounts, moneys, and other effects in its possession, for the uses of said Seminary, as fully and completely as they may now hold the same, and for such other and further relief as to equity and right may appertain; and as in duty bound it will ever pray."

To this complaint the defendants made answer through their solicitor, as follows: "The answer of the Trustees of the New Albany Theological Seminary, Hanover College, Mary Ann Richardson and William Richardson, her husband, to the complaint of the Trustees of the Presbyterian Theological Seminary of the Northwest exhibited in the Circuit Court of the United States for the District of Indiana.

"These defendants, saving all exceptions, etc., answer said complaint and say that they admit all the facts therein alleged except as hereafter set forth.

"But they also show that, after the death of said Elias Ayers and before the commencement of this action, the Board of Directors having the management heretofore of said New Albany Theological Seminary did consider and decide it to be inexpedient any longer to sustain said Seminary, and they caused it to be removed from the city of New Albany, and it ceased to be located in or near said city, to-wit, on the ——— of ——— 1859, whereby, and by reason of the conditions on

which the donation for its support by said Elias Ayers was made, as set forth in the complaint, said donation became forfeited and annulled, and said Mary Ann Richardson, as the devisee and sole heir of said Elias Ayers, became and is entitled to have the same or any amount of money, or other property equal thereto, out of the property of the Trustees of the New Albany Theological Seminary, to be held by her as her sole and separate property, free from all control of any husband, and after said forfeiture and before the commencement of this action, she, as far as she legally could, assigned and transferred to Hanover College all her right to recover and hold any money or other property on account of said donation by said Elias Ayers and the forfeiture aforesaid; and these defendants desire to request that the same should be received and held by Hanover College.

"And they pray that it may so be decreed by this court, in this action, and that they may be hence dismissed with their costs, etc." A brief replication to this answer of the defendants was made by the counsel of the Chicago Board of Trustees.

At this stage of the proceedings it was thought best that all the parties in the suit should agree to an equitable settlement of their claims by submitting the case to the judgment of the court. The trustees and directors at Chicago had no disposition to press matters beyond what was right. The claim of Mrs. Richardson to the forfeited donation of her former husband, Mr. Elias Ayers, and the consequent claim of Hanover College to her re-donation of $15,000 of the property to that institution, seemed just and right, and the new Seminary at Chicago had no disposition to dispute it.

The Chicago Board of Directors accordingly instructed the Board of Trustees and its counsel, Judge Scates, to agree with the other parties to submit the case to the court for an amicable and equitable settlement. At their annual meeting in May, 1861, the Board of Directors adopted the following resolution, offered by Rev. F. N. Ewing:

"Resolved by the Board of Directors of the Theological Seminary of the Northwest that we authorize our attorney, Judge Walter B. Scates, to agree with the attorney of the

defendants in the suit brought to settle the title to the property at New Albany to ask the court to enter judgment to the effect that after paying all the debts created before the transfer of the Theological Seminary to the General Assembly at Indianapolis, together with the costs of the suit, the balance of assets be equally divided between the Seminary and the College of South Hanover." *

To this the consent of all the parties was given. The final decision of the court was reached and a decree entered July 5th, 1861, which was in the words following:

"And this action is therefore, by the consent of all the parties, submitted to the court for final hearing upon the complaint, answer, exhibits and evidence introduced. And the court, having duly considered the evidence and arguments of counsels, does by the consent of all the parties find that all the debts due from the New Albany Theological Seminary, which it ought to pay on contracts, should be first paid prior to the transfer of the contracts to the General Assembly out of the property holden by said Seminary, and that all the remainder of the property holden by said Seminary, of whatever kind, ought to be equally divided between the Trustees of the Presbyterian Theological Seminary of the Northwest and Hanover College.

"It is therefore by the consent of all the parties ordered, adjudged and decreed by the court that all the debts due from the New Albany Theological Seminary, and which it ought to pay, as aforesaid, be first paid by said Seminary, and then that all the remainder of the property holden by said Seminary, of whatever kind, be equally divided between the Trustees of the Theological Seminary of the Northwest and Hanover College:

"And that said Seminary last named and said college pay the costs of this action in equal shares. And all matters as to what particular debts shall be paid by said trustees of the New Albany Theological Seminary and the amount thereof, and as to the division by partition of the remainder of the property of said Seminary between the Trustees of the Presbyterian

* Minutes of the Board of Directors, p. 176.

Theological Seminary of the Northwest and Hanover College (if the parties themselves do not agree to the same), and all other equities in the case not hereinbefore determined, are reserved for the further order and decision of this court. And this action is continued to the next term of this court."

In accordance with this decision, at the annual meeting of the Board of Directors in April, 1862, Mr. Ewing, Dr. Wood and Judge Scates were appointed a committee to visit New Albany and, with the old trustees there, to settle the outstanding claims against the Seminary, and then make an equitable division of the remaining assets between the Seminary and Hanover College. Judge Scates could not go, but Mr. Ewing in the spring following met in New Albany Dr. Wood, who also represented the college as its president, and they made with the trustees a satisfactory settlement of all the old debts.

In his report to the Board of Directors in April, 1863, Mr. Ewing, after describing all the assets and the manner in which the old debts were settled, says: "This opened the way for a division of the balance; and, with a view to dividing the library between the Seminary and college, I requested Dr. Halsey to accompany me to New Albany, to meet the college committee, about the 20th of August. From him I received valuable aid, though we effected a division of the whole without dividing the library. The Seminary takes, first, the library; second, the old Seminary building, with half the lot on which the two buildings stand, less five or six feet; third, the Lockmillar Block, 40 feet front; fourth, one of the two boxes of bed clothing.

"The college takes, first, the new building, with the lot on which both stand and the advantage of five or six feet in dividing it; second, the lot, 100 feet front, on the corner of the same block; third, one box of the bed clothing. This is considered as nearly equitable a division as it was possible to make in a division of property of unknown value. The trustees of the New Albany Seminary were authorized by us so to do, and will doubtless convey the real estate in a short time to the college and Seminary, as the joint committee agreed upon."

A similar division, as stated in Mr. Ewing's report, was made

of certain notes, some good and some worthless, and also of certain shares of railroad stock, then regarded as valueless, all placed in Dr. Wood's hands for collection, and all to be equally divided by him, when collected, between the Seminary and the college. And so ended the old trouble about the debts and the assets of the New Albany Seminary. All parties were at last paid, and the remaining property was satisfactorily divided between the two rightful heirs at law—Hanover College and the Seminary of the Northwest.

Thus the old library, which had been used partly at Hanover and partly at New Albany, by successive classes of students, for the space of some twenty-seven years, and had evidently been pretty badly used, found at last a resting-place in the city of Chicago. Though old and slow in coming and injured by use, it was a valuable acquisition. Many of its volumes were old folios, rich in the solid Latin literature and theology of Europe, running back to the learned authors of the great Reformation period. Altogether there were about three thousand volumes, and the library to which they were added, consisting mainly of new books, was swelled to about seven thousand volumes. The whole Seminary library now numbers about twelve thousand volumes.

This venerable library from New Albany was received in 1863, and, as soon as the first building was occupied in February, 1864, it was placed in a separate room, shelved for the purpose, and kept distinct. In 1875, when the second building was erected for a chapel and library, the books of all the collections, which until that time had been kept distinct, under the names of the Corning library, the General library and the New Albany library, were blended together and catalogued so as to form but one library. The classification and arrangement thus effected were more convenient to the student, but the general effect, as a whole, was not improved, inasmuch as the large sprinkling of the much worn New Albany volumes gave to all the shelves an aspect somewhat irregular and rusty.

The Seminary had much reason to rejoice in this large accession, not only on account of the intrinsic value of the damaged books, but because the presence of this old library

was the demonstration that the Seminary in Chicago is the true successor and the rightful heir at law, under the decree of a United States court, of all that had preceded it in the history of Presbyterian theological education in the Northwest.

REV. JOHN CROZIER.

CHAPTER XIV.

DR. MACMASTER RECALLED TO THE CHAIR OF THEOLOGY.

1865–1866.

General Assembly of 1866. Vacant Chair of Dr. Rice. Dr. MacMaster Succeeds to it. Causes of this Restoration. Proposed Transfer of Dr. Lord. Action of the Board of Directors. Opposition to the Transfer. Changes in the Board of Directors. Old and New Members. New Policy Inaugurated. Mr. McCormick's Views. His Attendance on the Assembly of 1866. His Statement for the Assembly. Why Opposed to Dr. Lord. Dr. MacMaster's Seven Years' Retirement. Steadfast Devotion of His Friends. Averse to a Nomination for Office. His Sterling Principles. Change of Public Opinion. Triumph of the Party of Freedom. His Old Position as to Slavery Sustained. His Unwillingness to be Nominated for the Vacant Chair. His Friends Persevere. Nominated by the Assembly's Own Committee. Elected Professor Almost Unanimously. Vote of Thanks to Dr. Lord. Dr. MacMaster's Letter of Acceptance. His Christian Spirit. His Conciliatory Disposition toward Former Opponents.

When Dr. MacMaster, after a toilsome service of ten years in connection with the Theological Seminary of New Albany, met with his decisive defeat by Dr. Rice, in the General Assembly of 1859, at Indianapolis, it seemed not at all likely that he would ever be called to succeed Dr. Rice in the very chair which was then taken from him. Yet such was the singular shaping of events, and such the ordering of Divine Providence. Dr. MacMaster had accepted that defeat with the heroic equanimity of a man who believed in God's providence, was conscious of his own integrity and could say, as he did in closing his speech before that august body, "I await the event, whatever it may be, without the slightest anxiety on any personal accounts."

Such a man can always afford to wait. Relieved of all public professional charges he lived in retirement with his friends and relatives, first at New Albany, then at Monticello, Indiana, and afterwards at Poland, Ohio. And thus he waited in quietness and patience through seven years, until called by the voice of the General Assembly of 1866 to the chair of Didactic and Polemic Theology in the Theological Seminary of the Northwest; the chair which had become vacant by the resignation of Dr. Rice in 1861 had been served in the meantime by Dr. Lord, but had not been filled by any formal election of a successor.

It would seem that the chair had even waited for him during all the long years of war and conflicting opinions which had come between the periods. The great issues resulting from the contest, the emancipation of the slaves, the downfall of the slave power and the firm establishment of the national union on the basis of freedom, results for which this gifted man labored and prayed, both before and during the war, all now contributed their force and conspired together with his eminent ability as a teacher to call him again to the front in the Presbyterian Church on the first fitting occasion. Such an opportunity occurred in the General Assembly of 1866, when he was chosen to fill the vacant chair of Theology in the Seminary of the Northwest.

It was natural that under such circumstances he should regard the election, and that all his old friends and fellow laborers in the earlier years of the Seminary should regard it, not only as the public vindication of his character as a man, but as the recognized triumph of the very principles of justice and freedom for which he had so long and so earnestly contended, and in defence of which he had sometimes been misunderstood and condemned. Be this as it may, the war was over, the country was saved, slavery was at an end, the old issues were buried, the new ideas of equality and freedom were accepted. The Church at large was glad to see Dr. MacMaster restored to a position of honor and usefulness, and even those who had once staunchly opposed his measures as divisive and dangerous now stood ready to welcome his exaltation.

When the proposition to fill this vacant professorship of Didactic and Polemic Theology, already known as the "Cyrus H. McCormick professorship," came before the General Assembly of 1866, it was in the form of a request from the Board of Directors incorporated in their annual report. At their meeting in April, 1866, the Board of Directors had resolved to ask the Assembly to fill the vacant McCormick chair, not, however, by the election of a new professor, but by the transfer of Dr. Willis Lord to that chair from the chair of Biblical and Ecclesiastical History, to which he had been elected in 1859. Dr. Lord had been filling both departments, one for seven years and the other for five, and had unquestionably filled them well. But to this proposal of a transfer there was strong opposition in the Board of Directors, especially on the part of those who had been longest in office, who felt that the interests of the Seminary required a new man in that chair. The vote stood twelve for transfer, and against it nine. By a similar vote the Board requested the Assembly to fill the chair to be made vacant by Dr. Lord's transfer by electing a fourth professor.*

The Board of Directors in laying this divided action before the General Assembly of 1866 in their annual report accompanied it with the following statement:

"At the late meeting, the Board, by a vote of eleven against nine (it should be twelve against nine, as stated above), resolved to ask the Assembly to transfer Dr. Lord to the 'Cyrus H. McCormick professorship of Didactic and Polemic Theology,' and also to elect a fourth professor. The Assembly should know that the opposition to both these resolutions is very firm, and is from members who generally have been longest in the Board, and also have borne and yet bear the burden of the support of the Seminary."†

In explanation of this divided action of the Board of Directors it is necessary to state that there had been a considerable change in its membership effected by the General Assembly of 1865. By the election of that year some of the old faithful and working members were dropped, in order to make room

* Minutes of the Board of Directors, pp. 266–268.
† Minutes of General Assembly of 1866, pp. 46, 140.

for new members who had hitherto taken no part and had felt no sympathy with the Seminary as organized by the Assembly of 1859. The purpose was avowed of bringing the management of the institution more into harmony with the prevailing sentiments of the times on the great disturbing questions created by the war and the reconstruction measures following it. This had already changed the complexion of the Board of Directors as to party politics, taken the direct control out of the hands of those who had been the chief supporters of the Seminary, and given to its new friends and allies what was called "a good working majority," that is of republicans.

Mr. McCormick was present at St. Louis during the sessions of the Assembly, and was in daily consultation with many of its leading members. He was strongly opposed to the proposed transfer of Dr. Lord to the chair which bore his name, not only because of the position of direct antagonism in which Dr. Lord stood towards himself and his own opinions, but because he did not regard Dr. Lord as eminently qualified to fill the chair of Didactic and Polemic Theology. He was satisfied that Dr. Lord should retain the chair of History, to which he had been elected by the Assembly of 1859, but he did not believe that it was for the best interests of the Seminary that Dr. Lord should be placed in the other chair. In this opinion many of the oldest and wisest friends of the institution concurred. Mr. McCormick had already paid into the treasury of the Seminary too large a sum not to feel a deep interest in all its movements, and he stood ready to pay over the remainder of his endowment the moment that it was made certain that the institution would not be diverted from the control of those friends and supporters who had originally endowed and sustained it. He was accordingly present at the Assembly of 1866, an interested spectator of all its proceedings, even as he had been at the Assembly of 1859.

The following paper, written by him at the time, and afterwards published, deserves a place in this history, as illustrating the state of affairs in 1866, and as showing the exact attitude in which he stood at the time, both to the Assembly and to the Seminary. It is entitled "An Address, prepared by Mr. C. H.

McCormick, at St. Louis, to be delivered to the General Assembly, then in session, in 1866, and placed in the hands of Henry Day, Esq., of New York, elder in Dr. Rice's church, to be presented to the Assembly, but who failed to get a suitable opportunity to do so," and is as follows:

"To the Moderator of the General Assembly of the Presbyterian Church, St. Louis:

"In view of the course proposed to be taken in this Assembly in relation to the Theological Seminary of the Northwest, I had intended to explain to your committee on seminaries, prior to its final action, the views of the friends and supporters of this Seminary as to the said proposed course of action, but was deprived of the opportunity to do so by the assurances of an active member of the Assembly that no immediate action on the subject would be taken by the committee, that there would be ample time, and that from the conversation between him and myself, which he seemed properly to appreciate, he thought it better not to send a paper to the committee until something further could be ascertained, which he promised to do and to report to me. Next day, however, the committee made its report to the Assembly.

"It is with much reluctance, Mr. Moderator, that I can consent to trespass upon the indulgence of the Assembly in consuming a moment of its time. Nothing but a sense of duty impels me to it, with a desire that my own position, and that of the friends of this Seminary, may be known to the Assembly, and that whatever shall be done by the Assembly in the matter shall be with a knowledge of the facts in the case; that the responsibility may then rest where it properly belongs.

"Now, sir, as it has been openly avowed (for a supposed good purpose) by the member of this body referred to, a director in the Seminary (Mr. Jesse L. Williams), that the changes proposed to be made in the Board of Directors of the Seminary, as well as the election of a professor to the Cyrus H. McCormick professorship of Didactic and Polemic Theology, are to be made on political or party grounds and from party considerations; as you, sir, in the presence of this Assembly, have kindly and in flattering terms, though in a different connection,

referred to my political position before the country, you will allow me one word for myself and friends in that connection.

"My political principles, while not in harmony with the majority on this floor, are now the same as when I proposed to endow the professorships; the same as when, in 1864, I was in nomination for Congress, when, yielding to no one as a union man, I was alike opposed to connecting politics with religion, or with the social or business relations of life. But, while myself believing democratic principles in the government of the country as essential as ever to its prosperity, I can see no justification whatever for the proscription now proposed in the management of the Seminary. Heretofore no such tests have been applied or thought of; while now, in the language of Mr. Jesse L. Williams in the conversation referred to, with about three-fourths of the whole number of directors republican, further changes are to be made for a 'good working majority.'

"I approached Mr. Williams as the leading opposition member, who at the last meeting of the Board of Directors of the Seminary proposed and carried by a majority of eleven (twelve) to nine a motion to transfer Dr. Lord to the chair of Theology and to elect a fourth professor. I desired to know of him the reason for desiring a man in the chair of Theology of known hostility to myself and friends, the only chair of the four endowed by me that bore my name, and while we had to the present time not only endowed the professorships but procured nearly all the property and funds in and for the Seminary. This he admitted, and added that the object of himself and friends was, by placing their man in the chair of Theology, to so interest their friends generally, who had heretofore stood aloof and done next to nothing, that they would now come forward and take the responsibility of providing the requisite funds for the completion of the buildings undertaken, supplementing the endowment of professorships, etc., which would require in the aggregate at least three hundred thousand dollars. While we had done our part well, they had, he said, ample means for accomplishing the work and should now do their part; and to that end they thought it best to have a good working majority of directors.

"I replied I supposed there must be some such money calculation, as they could hardly, by such a course, expect from me the unpaid installment for that chair. I also stated that I understood from one of Dr. Rice's friends that if he (Rice) were wanted in that chair again, further funds could be raised among his friends in New York to increase the endowment of it for him, which would be a permanent help to the Seminary. I further inquired of Mr. Williams if the possession of that particular chair was necessary to interest his friends in the Seminary; and if, indeed, while admitting that we had done so well, they could not, 'now that slavery was dead,' come forward and co-operate with us in the great work of carrying forward this institution.

"He remarked that he was glad I had introduced the conversation, regretted it had not taken place sooner, would see whether anything further could be done, there was still sufficient time to see, as nothing would be done by the committee for some days, would let me know, but thought Dr. Rice need hardly be thought of further, while Dr. MacMaster, who would probably be preferred to Dr. Lord, would also be supported by endowment if elected. Next day he remarked, on meeting me, that Dr. MacMaster would be elected, and the same day the committee reported. The nine directors referred to opposed the election of a fourth professor at this time. They were old directors, representing the views of those who had sustained the Seminary. They opposed the election on the ground that there was still a material deficiency of funds for its support."

Though this paper of Mr. McCormick did not go before the Assembly or its committee on seminaries, still his views were well known to the leading members on both sides, with whom he was in daily communication, and unquestionably had weight in shaping the conclusion finally reached by the body. Mr. McCormick had not undertaken to endow the Seminary alone. He had made a good beginning. But what he desired and expected, as expressed in this candid paper, was co-operation and united work on the part of the whole Church, and of all parties interested in the Seminary. There can be no doubt

of Mr. McCormick's continued interest in the Seminary, and that, if the General Assembly had felt disposed at that time to recall Dr. Rice to the vacant chair, Mr. McCormick would have paid at once his last installment of the endowment.

While these influences were at work in the Assembly, there was another independent proposition, which had been much discussed among the members of the body, and was rapidly gaining ground every day. It was the proposal to place Dr. MacMaster in the vacant chair of Theology. Some of his former pupils, and many of his warm personal friends, were influential members of the Assembly, as Dr. R. L. Stanton, its moderator, Dr. J. G. Monfort, Dr. T. E. Thomas, Dr. R. C. Matthews, Dr. J. P. Safford, and elders James Blake, J. H. McCampbell and Jesse L. Williams. On the Assembly's committee on theological seminaries was Rev. John Crozier, of Olney, Illinois, one of Dr. MacMaster's early pupils and most attached personal friends, who was with him in the Assembly of 1859, when he was displaced from the chair of Theology, and who had never lost hope of seeing the day when it would be restored to him. Mr. Crozier and other brethren, during the autumn preceding this Assembly, had held some conferences and correspondence in regard to the policy of proposing Dr. MacMaster for this chair of Theology, for which they knew him to be so eminently fitted. They felt that there had come a great revolution in public sentiment on the subject of slavery, as regarded both the nation and the Church. Slavery was dead, and with it, they thought, all the old issues and controversies growing out of it should be buried. There could then be no reason why so able a man as Dr. MacMaster should be kept from serving the Church in the one great work for which he was so fully prepared.

It was known to these brethren that Dr. MacMaster, while preaching as opportunity offered, had been invited to accept prominent positions in other communions, if he would leave the Presbyterian Church, but that he had declined such overtures out of a loyal preference for his own church. It was also now certain that on the one question on account of which he had been ostracised and ousted from his fitting employment of

theological teacher, the mind of the great church which had seven years before cast him out had undergone a change so great as virtually to have come over to his own views, and even to have gone beyond them. That church was now ready to reaffirm all its old testimonies against slavery, for which he had so persistently contended.

"I clung to the opinion," (after conferring with his brethren in 1865) says Mr. Crozier, "that the time had come, or would have come before the meeting of the General Assembly of 1866, when every difficulty would vanish, and that it would become patent to all that honor, duty, justice, a wise public policy, and the very best interests of theological education in the Northwest, and above all harmony among the brethren, would be promoted by the election of Dr. MacMaster to this place again, and that the voice of the Church would say, 'Amen.' But I also saw that one essential element in the solution of the problem would be for Dr. MacMaster's friends, in connection with his nomination, to be able also to give assurances that if he was recalled to this place in the Seminary we would come forward with funds to endow his chair." *

Mr. Crozier, in the autumn of 1865, had a visit from Dr. MacMaster, during which Mr. Crozier ventured to approach him on the subject of being recalled to this vacant chair. Dr. MacMaster expressed himself as altogether averse to the proposition, saying that he had never sought any public office; that, while he had always held himself subject to any call for service the Church might claim at his hands, he was utterly opposed to seeking anything for himself, or to having his friends seek it for him. Though he was out of public employment, and had been so for several years, his own self-respect and honor and dignity forbade him to say beforehand, even to his best friends, that he would or would not accept this or that particular service, which might never be offered to him. And in this case, much as the times were changed, he had no reason to believe that this particular office, from which he had been thrust out, would be restored.*

In February of 1866, Mr. Crozier and other friends had some

*Letter of Rev. John Crozier to the Author.

correspondence with Dr. MacMaster in reference to this vacant chair. But in all his letters, as in his conversations, he stood firmly on the ground that he would do nothing whatever in that direction, nor consent that his brethren should even use his name in connection with the position. Nothing could better illustrate the stern Roman virtue of the man, and the high Christian principle of the minister of Christ, than his answers to all these friendly suggestions. When the matter was mentioned, Dr. MacMaster invariably said that it did not become him, either in person or through his friends, to seek any place in the Seminary from which he had been thrust out. That if anything was done it ought first to be initiated by those who had the Seminary in charge and who were responsible for its management.

"This he did," says Mr. Crozier, "not only with reference to the Seminary of the Northwest, but in reference to the Seminary at Allegheny, where some of his friends who knew his eminent fitness for such a place sought to have him appointed. His high sense of honor and personal self-respect, and his utter abhorrence of all self-seeking and place-hunting, never forsook him, even for seven long years, during which he remained without any appointment to such positions of trust and service as he was best fitted for." He showed in all his correspondence that he was much more careful to avoid the imputation of any unworthy seeking of place than he was to obtain any place at Chicago or elsewhere.

During his seven years of retirement from public office he had cheerfully accepted such calls to service from his brethren in preaching as he received from time to time, and he was, says Mr. Crozier, always in demand somewhere. On one occasion he said: "As to the future, my plans do not reach very far. It is necessary for me to provide the means of subsistence for myself and those dependent on me. My brethren, perhaps, will censure me for thus turning aside from my proper work. It is true that I have had the offer of congenial employment in several other denominations, including the intimation in express terms that I could have either the presidency of a college or a place in a theological school, if I would change my

ecclesiastical relations. But I think it my duty rather to abide in the church in which my lot has been cast, and, if need be, to get my bread by planting corn and feeding cattle." On another occasion he said: "The only way you can help me is by your friendship and your prayers." While, therefore, a high sense of honor and duty would not allow this venerable man to do anything, either directly or indirectly, in seeking office, we do not wonder that his old friends and pupils should take up the matter spontaneously, and avail themselves of their first good opportunity in the General Assembly of 1866 to terminate the enforced exile by recalling this more than Cincinnatus from the plow and the herd to his appropriate and honorable position in the Church.

Although Dr. MacMaster had to the last refused to allow his name to be brought before the Assembly for the vacant chair, and in his very last letter to Mr. Crozier before the meeting of the body had "peremptorily forbidden his friends to do anything in that direction," and had directed that "if any steps whatever had been taken for such a purpose they should be reversed," still, when those friends came together as commissioners in the Assembly, they found a sentiment so strong in favor of Dr. MacMaster's recall that they determined to hold a meeting to consider the question. Accordingly, about forty ministers and elders, mostly commissioners, met at the call of Mr. Crozier in the rooms of Mr. Jesse L. Williams in the Southern Hotel, and, with Mr. James Blake of Indianapolis as chairman of the meeting, discussed the question whether, under all the circumstances, it was right and proper to bring forward Dr. MacMaster's name for the chair of Theology at Chicago.

After a full comparison of views the unanimous vote of the meeting was that it was "expedient and proper to bring forward the name of Dr. MacMaster, and that the time had come when the cause of truth and justice required that he should be elected to the vacant chair of Theology at Chicago." Some of the directors of the Seminary who were intensely opposed to the proposed transfer of Dr. Lord to the chair of Theology were also commissioners to the Assembly. They said to the friends of Dr. MacMaster that, if the choice lay between Dr.

Lord and Dr. MacMaster, they would vote solidly for the latter. The friends of Dr. MacMaster were also assured that Mr. McCormick, who was at the Assembly, and who, it was known, would like to see Dr. Rice re-elected to that chair, as between the two, Dr. Lord and Dr. MacMaster, would greatly prefer the latter.*

This decisive action of the friends of Dr. MacMaster, who soon found that the Assembly was largely with them, could not fail to have weight with the committee on seminaries, of which Dr. D. J. Waller was chairman and of which Mr. Crozier was himself an influential member. They accordingly concluded to nominate Dr. MacMaster for the chair of Theology.

When the report of the Board of Directors proposing to transfer Dr. Lord to the chair of Theology came before the Assembly of 1866, it was referred us usual to the Assembly's committee on theological seminaries. This committee, after examining all the papers and conferring with the different parties in attendance at the Assembly, reported the following minute for adoption:

"The Board of Directors of the Theological Seminary of the Northwest resolved by a vote of twelve to nine to request the Assembly to transfer Dr. Lord to the Cyrus H. McCormick professorship of Didactic and Polemic Theology, and also to fill the fourth professorship by an election of a fourth professor. The Board, however, inform the Assembly that the opposition to these acts is very firm and weighty. The friends of the Seminary present in St. Louis, from all parts of the Northwest, including a large number of the directors of the Seminary, have had frequent conferences on this subject, and have arrived at a good degree of unanimity. Their views having been communicated to your committee, it has been our unanimous conclusion that both the comfort and the usefulness of Dr. Lord will be best secured by retaining his valuable services in his present department.

"Your committee therefore recommend that this Assembly proceed to the election of a professor of Didactic and Polemic

*Letter of Rev. John Crozier to the Author.

Theology, and we would respectfully ask leave to nominate for this chair the Rev. E. D. MacMaster, D.D." *

The report of the committee was adopted, and Dr. MacMaster was accordingly put in nomination. Whereupon Henry Day, Esq., of New York, rose and nominated Dr. N. L. Rice, and Judge Lincoln Clark, of Chicago, nominated Dr. Willis Lord. When, a day or two later, the Assembly proceeded to vote on the nominations, it was manifest that a very strong feeling had been created in favor of Dr. MacMaster, whose consummate ability was on all hands conceded, and whose dignified patience under former trials, as well as his sterling integrity, had won general admiration. The names of Dr. Rice and Dr. Lord were by their friends withdrawn from the canvass, and Dr. MacMaster was accordingly elected by an overwhelming majority, there being scarcely a dissenting voice. A committee was appointed to inform him of his election.

The committee on theological seminaries also recommended the following resolutions, which were adopted:

"1st. Resolved, That the thanks of the General Assembly are due and are hereby tendered to the Rev. Willis Lord, D.D., for the able and faithful manner in which he has discharged the duties of the chair of Didactic and Polemic Theology, in addition to the regular duties of his own department, during the vacancy in that chair in the Theological Seminary of the Northwest.

"2d. Resolved, That a copy of this resolution be transmitted to Dr. Lord by the stated clerk of the General Assembly."

When Dr. MacMaster's election was communicated to him by the committee of the Assembly he returned to them an appropriate and graceful response, accepting the appointment in terms in the highest degree manly and characteristic. His letter will serve to illustrate the spirit of the man who was thus signally and unexpectedly called to this high office.

"Poland, Ohio, July 10, 1866.

"To Rev. Thomas E. Thomas, D.D., Rev. R. G. Thompson and John C. Grier, Esq., committee:

"My Dear Brethren: Your favor of the 11th of June,

* Minutes of the General Assembly of 1866, p. 46.

informing me that I had been appointed by the General Assembly of the Presbyterian Church professor of Theology in the Theological Seminary of the Northwest, has been duly received.

"It is impossible that I should not feel, with profound sensibility, the obligation under which I have been laid by the regard shown by my brethren to myself in this appointment and in the spontaneity and the approach to unanimity of the action of the Assembly and in the views by which, as I am assured by yourselves and by others, the great body of its members were influenced, concerning the significancy of which, in reference to the past, not less than to the future, I am not left in doubt. It is not I, but the principles, in the maintenance of which I, along with many other brethren, have borne an humble part in times past, that are honored in this appointment. In comparison with these all mere personal considerations are nothing, and less than nothing, and ought not to be allowed to come into mind.

"The question of my return to the service from which I was seven years ago relieved is not so clear to me as I could wish. As I have always had, so have I now more than ever a painful consciousness of my own insufficiency for the work. But, as this is now a question for myself, on it I have no disposition to multiply words, or to invite my friends to say what their friendship or their politeness might dispose them to say. Other considerations, too, have had with me their weight, especially that which concerns the present endowment, the income of which appropriately belongs to the professors already in the Seminary, and which is insufficient even for their proper support. But this difficulty is obviated by the spontaneous action of the brethren who have the matter in charge, and by whom I am assured that the endowment of the chair to which I have been appointed is to be provided for by an additional fund, so as to preclude the necessity of drawing for its support on the present endowment. Upon this subject, therefore, I have no occasion to say anything, except to express my sense of the considerate forethought of the brethren.

"I have only to say that, so far as I am able to judge, upon as careful a consideration of the subject as I can give to it, I do not see that, under all the conditions of the question, I am at liberty to decline this appointment, and that I therefore hereby signify to you my acceptance of it.

"As I have frankly referred to my former relations to this Seminary, which are well known to all concerned, and to avoid all mention of which would therefore be a prudish affectation which no one will expect of me, I will not be misinterpreted in saying, with equal frankness, that, as it has always been my habitual aim to act, in reference to the public affairs of the Church, from public considerations alone, so in returning to the service to which I am recalled, I shall go to it bearing on account of the past no private griefs to be avenged and no personal resentments to be remembered. The questions which have been in controversy, and by which not alone the comparatively small interest of this Seminary has been affected, but the whole Church and the whole nation have been so deeply agitated and convulsed, and both have been so sore broken, I trust may be regarded as now settled, and that among us all controversy in respect to these questions is at an end. The brethren who in times past took of these questions views different from my own and those of other brethren with whom I acted, and who, on that account, were opposed to our designs and our measures, or what they were led to suppose these to be, I shall know only as brethren in the Lord, in the full persuasion that henceforth we shall be found joined together in one spirit, with one mind, striving together for the advancement of this great interest, as of every other interest of the kingdom of our God, which we all alike have so deeply at heart.

"The remembrance of the fearful conflict of the last few years, and the spectacle of our broken Church and country, in which the Holy One has been teaching us by terrible things, ought to prelude all glorying in the flesh; and, in respect to our Seminary in particular, the past has been to us all a discipline, which ought to lead us to walk very softly and humbly before God. For myself, it is my earnest desire, in returning

to the service to which, if I have not been misled, I am called by the voice of the Church, and, through the Church, of her divine Head, to go to it in the fear of God, with a single eye to His glory, with whatever poor qualifications for it I may have, to be spent upon a service of which I am every way so unworthy.

"Be pleased, my dear brethren, to accept for yourselves my grateful acknowledgments for the words in which you have been so good as to communicate to me the information of this appointment and to express your own wishes for its acceptance, words by which my heart, unless it were stone, could not but be deeply affected. With great respect and Christian affection, I am, reverend and dear brethren, your brother and fellow servant in the faith and patience and hope of the kingdom of our Lord.

E. D. MacMaster." *

* Wilson's Historical Almanac of 1867, pp. 174, 175.

CHAPTER XV.

DR. MACMASTER AND DR. WOOD.

1866–1867.

Auspicious Opening of the Session of 1866. Cordial Welcome to Dr. MacMaster. Increase of Students. Inauguration by the Board. Proposes to Found a Scholarship. His Christian Spirit. Illness and Death. Sad Blow to the Seminary. His Last Sermon. Last Lecture to the Students. Decisive Testimony for Christ. In Full Possession of all his Faculties. Dr. Lord's Account of his Last Hours. Messages to the Students. Impressive Close of his Life. Funeral Services and Burial. Action of the Faculty. Testimonial of the Students. Outline of his Ministerial Career. Minute on his Death by the Board of Directors. His Eminent Character and Useful Life. Testimonial to Character as a Public Man by Dr. Stevenson. Distinguished as Preacher, Theological Teacher and Philanthropist. Death of Dr. James Wood. His Connection with the Seminary. One of its Early Benefactors. His Ministerial Character. Laborious and Useful Life. Financial Services to the Seminary. His Work of Instruction. His Fields of Labor. Interest in Young Men. Testimonials to Ability and Excellence.

No session had hitherto opened in the Seminary with brighter prospects of usefulness and enlarged success than that of 1866–1867. The embarrassments caused by the war were over, and all the original professorships were now again filled. Dr. MacMaster, the professor-elect of Theology, was early at his post, in vigorous health and full of new enthusiasm, ready for the opening of the session in September. His great reputation as the ablest theological teacher in the West had preceded him. Professors and students, directors and trustees of the Seminary were prepared to give him a cordial welcome to the long vacant chair. His striking personal appearance, now venerable with the weight of years, his urbane and winning manner, his fine conversational powers, his eloquent pulpit

ministrations, all combined to open for him a door of easy access to the people of Chicago; and from the start he won golden opinions in all his intercourse with those who heard him preach or met him in the social circle.

Nothing could exceed the spirit of Christian kindness and courtesy, conciliation and amity with which he entered upon his work in the Seminary. He carried out to the letter the suggestion he had made on accepting his appointment to the chair. He came to us in the magnanimous spirit of Christian brotherhood; as one who had buried all the animosities and controversies of the past; as one who had "no private griefs to avenge, no personal resentments to remember." He called upon all parties alike, and showed them that he was ready to co-operate with all who loved the Church and country in the one great work which had brought him here—the building up of the Theological Seminary and, by means of it, the cause of Christ.

The inauguration of Dr. MacMaster took place in the lecture-room of the North Presbyterian church of Chicago, on the evening of September 6th, 1866, in the presence of the Board of Directors, at a meeting which had been called for the purpose by the president of the Board, Rev. I. N. Candee, D.D., and in connection with the opening exercises of the Seminary. After the introductory lecture by Rev. Charles Elliott, D.D., of the Seminary, Dr. MacMaster subscribed the pledge prescribed by the constitution of the Seminary, and was then earnestly and affectionately charged by the president of the Board as to the duties of his high and sacred office. Dr. MacMaster's inauguration was an event which seemed to many to mark a new era in the progress of the Seminary. The new session opened the first week in September with fifteen new students in attendance, some of whom had been induced to enter the Seminary because of his election. The whole number in attendance was thirty-eight, a higher number than had before been reached in the history of the institution.

At the opening of the session Dr. MacMaster entered upon his labors with great fidelity and zeal. He discharged all the duties of his department to the satisfaction and delight of the

students and of his colleagues in the faculty. His lectures on theology, rich in Scriptural truth, in mature wisdom, in thorough scholarship and in ripe Christian experience, were listened to with profound attention by the students, who at once felt themselves in the hands of a master in Israel who was fully equal to his high position. The daily presence of four professors threw new life into the institution, and gave a tone of spirituality and of scholarly enthusiasm to all its public and social services.

At the meeting of the Board called to inaugurate Dr. MacMaster a communication was received from him proposing to endow in annual installments a scholarship of $2,500 in the Seminary. It was thereupon "Resolved, That the thanks of the Board of Directors be tendered to Dr. MacMaster for his liberality to the Seminary, and that the scholarship founded by him be known as the E. D. MacMaster scholarship." His early and lamented death of course defeated this good intention.

In electing Dr. MacMaster it was the understanding and the expectation of all parties that his support should not be drawn from the existing funds of the Seminary, but be provided for by a special endowment to be raised by the agents of the Seminary for his chair. The Board of Directors accordingly at this meeting adopted the following resolutions, introduced by Rev. S. T. Wilson, D.D.:

"Whereas, Rev. E. D. MacMaster, D.D., accepted the professorship to which he was elected by the late General Assembly on the expressed condition that his salary should not be drawn from the existing endowment fund, which is insufficient for the support of the professors already upon it, but that a distinct fund should be provided for that purpose; therefore,

"Resolved, 1st. That the Board, confiding in the generous liberality of all friends of the Seminary, and especially the personal friends of Dr. MacMaster, would earnestly appeal to all such friends for the speedy and liberal contribution of the funds necessary for that purpose.

"Resolved, 2nd. That the agents of the Board, who are earnestly recommended to the sympathy and kind co-operation of all, are directed to proceed with the utmost activity in this work till such complete endowment be secured.

"Resolved, 3rd. That the agents of the Board, while soliciting funds for the permanent endowment, solicit also donations for the payment of Dr. MacMaster's salary for the current year." *

Dr. MacMaster was cheered by the fact that his friends and the friends of the Seminary had given heed to the suggestion regarding the necessity of a further endowment for the professorship in justice to his colleagues, and the prospect of a speedy and complete endowment was very bright. But the carrying out of these good purposes, and the great end in view, were soon cut short and defeated by the sudden death of the distinguished newly inaugurated professor. Dr. MacMaster had been in his usual health until the 29th of November, when he was confined to his room by a severe attack of pneumonia. He continued steadily to sink under the power of this disease until Monday afternoon, December 10th, when at a quarter to three o'clock he expired. All hearts were filled with grief and deeply awed by a blow so unexpected, and, to all human appearance, so disastrous and crushing to the brightening hopes for the Seminary. It seemed as though God himself had spoken. In taking away this eminent and honored servant at this special juncture, at the very opening of his useful career in the Seminary at Chicago, God seemed to say to us: "My ways are not your ways, nor my thoughts as your thoughts; what I do thou knowest not now, but thou shalt know hereafter."

"At the close of our Sabbath morning service on Nov. 25th," said Dr. Lord, "Dr. MacMaster first spoke of being somewhat indisposed. 'I feel a slight stricture,' he said, in reply to an inquiry after his health. Two Sabbaths previous to this he preached in my pulpit what proved to be his last sermon. The text was in 2nd Timothy, 1st chapter and 12th verse: 'I know whom I have believed, and am persuaded that he is able

* Minutes of the Board of Directors, pp. 280, 281.

to keep that which I have committed unto him against that day.' It was an able discourse, full of the very essence of the gospel. Though his indisposition increased, he met his classes on Monday and Tuesday. His last lecture in theology was devoted to an elaborate exposition of Anselm's notable argument for the being of God derived from the idea of a perfect Being."

From the commencement Dr. MacMaster himself apprehended a fatal result. Throughout his illness, and especially during the last four days of his life, he seemed fully conscious of his approaching end, and was enabled to bear the fullest and most decisive testimony to the reality and power of his faith in the Lord Jesus Christ. He retained the use of his faculties to the last, and gave repeated expressions of his peace with God, of his confidence in the blood of Christ as his only ground of hope; and he was enabled by God's grace, to which he repeatedly referred, to meet death without fear. His death was calm and peaceful in an eminent degree, and his various utterances preceding it were strikingly illustrative of that earnest simplicity of character and vigorous type of piety which characterized his life.

Dr. MacMaster's death was in an eminent degree remarkable and impressive. One of his colleagues, Dr. Halsey, was too unwell at the time to see him; but Dr. Lord and Dr. Elliott and several of the students were with him from day to day, and also his brother, Dr. A. S. MacMaster. One of his most devoted pupils in the Seminary, now Rev. George L. Spining, D.D., of New York, came to him as soon as the illness began, and watched at his bedside night and day until his death. "At long intervals," said Mr. Spining, "he was free from pain, and he would lie on his back, with his eyes lighted up with animation, while he quoted from memory whole chapters of the Greek Testament, giving also the English version, and commenting on the true meaning. His memory and all his mental faculties seemed to be as strong and clear as they had been in perfect health." Amongst other things, in his conversations with Mr. Spining, he said: "If I had my life to go over again, I should read less philosophy and study the Scriptures more."

Dr. Lord has given an impressive account of many of his dying testimonies to the truth and power of that religion which sustained him in this trying hour. Feeling that his work on earth was done, he said to Dr. Lord: "I have never expected to die in ecstacies, or to experience such transports as some Christians have done. It would not accord with the character of my mind or the nature of my religion. But from my childhood I have trusted in Jesus Christ, and I trust in him now. I have no disturbing fears, no anxiety as to death and the future."

"When the Sabbath of December 9th came," says Dr. Lord, "his mind was as when the sun shineth in its strength. On going into his room after public worship, I found him just closing a series of messages of love and religion to dear relatives and friends. Then, taking my hand and renewing expressions of tender personal regard, he continued: 'I have a charge for our dear young men. I want you and Dr. Elliott to tell all and every one of them to strive to be eminently godly men. I do not undervalue learning. It is greatly important. Nor do I undervalue philosophy, especially in its relations to religion. As you know, I have given some thought to that, perhaps more than was useful, but, after all, the great thing for a Christian minister is godliness. Say this to our dear young men.'

"In another connection he said, 'Oh that God would lead thousands of young men, endowed by Christ with holy gifts, to go out into the world where men are heaping up gold to persuade them to embrace Christ, who is better than much fine gold.' A few hours before his death he said, 'It is a pleasant thought that I am soon going to be with that blessed mother and my beloved father and my dear sisters; and where, besides those who sustain these natural relations, will be all the saints.' Again he said, when hearing the Scriptures quoted, 'How much of precious matter is contained in God's Word. Tell our dear young men to incorporate it abundantly in their sermons.' When reference was made to the text of his last sermon, 'I know whom I have believed,' he said, 'That is it, that expresses my views and feelings now.' 'You trust,

Doctor, that he is your Saviour?' 'I know,' was his reply. 'I die in the strength of the Lord Jesus Christ, the eternal Son of God, who redeems us from all iniquity.' A little later he said, 'Lord Jesus, receive my spirit, redeemed, washed, sanctified by the blood of the cross. I commit myself to Thee and Thy keeping.'

"Life was now fast ebbing. He lay for some time with his eyes intently fixed upward. At length his brother said, 'Why do you look so earnestly as if to Heaven?' 'I see the heavens open,' he replied, 'and Jesus on the right hand of God.' Presently I asked, 'Is Jesus with you now?' The power of speech was almost gone, but he answered, 'Yes.' 'Well, Doctor, you must rest in the arms of Jesus like a little child.' A smile lighted his countenance and his head bowed the acquiescence which his lips could scarcely speak. 'Jesus,' it was further added, 'is center and sun of all true theology,' and again he gave a most expressive sign. Many of the students now came in to see their venerated teacher once more. While a considerable number of them stood by, I said to him, 'Our young men are here to see you.' He turned his dying eyes towards them, but his tongue could no more perform its office. 'Shall I tell them for you that Jesus is a precious Saviour?' He signified his assent most impressively. 'Shall I tell them to preach that precious Saviour?' Again the assent was decided as it was touching. In subdued tones we then sung the three verses beginning, 'Dear dying Lamb, thy precious blood.' In a few minutes after our song ceased our beloved friend had exchanged this world for heaven." *

Erasmus Darwin MacMaster was the second son of the Rev. Gilbert MacMaster, D.D., of the Reformed Presbyterian Church. He was born in the town of Mercer, Pa., in February, 1806. He was graduated at Union College, N. Y., in 1827, studied theology privately under the tuition of his venerable father, was licensed to preach the gospel in the Reformed Presbyterian Church in 1829, and was ordained to the full work of the ministry by the Presbytery of Albany in February, 1831, and installed pastor of the Ballston Centre Presbyterian church.

* Wilson's Historical Almanac of 1867, pp. 176–178.

He was elected to the presidency of Hanover College, Indiana, in the year 1838, and to the presidency of Miami University, Ohio, in 1845. In the year 1848, as already stated in this history, he was elected professor of Systematic Theology in the Theological Seminary at New Albany, Indiana, to which place he removed in 1849, and in which position he continued eight years. In 1866 he was elected to the same chair in the Theological Seminary of the Northwest, with the prospect before him of many years of useful and honorable service to the institution and the Church. He was never married.

Appropriate funeral services were held in the Fullerton Avenue Presbyterian church under the direction of the professors and Dr. I. N. Candee, president of the Board of Directors, and were attended by the students in a body and a large audience. According to his request, his remains were taken to Xenia, Ohio, and there laid in the cemetery by the side of his father and mother and sisters. At Xenia further services were held in the presence of a large assembly that had come together for the occasion. A tender and appreciative address was delivered by Rev. Thomas E. Thomas, D.D., of Dayton, Ohio, his devoted friend and associate in the faculty of the Seminary at New Albany. This discourse of Dr. Thomas, which is described by those who heard it as one of exceeding impressiveness, was from the words of Isaiah: "The righteous perisheth and no man layeth it to heart, and merciful men are taken away, none considering that the righteous is taken from the evil to come. He shall enter into peace; they shall rest in their beds, each one walking in his uprightness." Chap. 57, vs. 1, 2.

The students met at the Seminary and gave expression to their deep grief and their appreciation of Dr. MacMaster's noble character in the following testimonial: "In this our more special bereavement humanity has lost an earnest friend, the Church a spiritual father, the world a peerless mind and the Theological Seminary of the Northwest a pillar of strength and glory. His mind was a deep channel of wisdom flowing out of the fear of the Lord, and his heart was a fountain of pure affection flowing out to all mankind. In manners and

deportment he represented the highest type of a Christian gentleman. A gentle refinement and dignity graced his actions, and the moral excellences of his character beautified his daily walk and conversation. His life was a living epistle, 'known and read of all men,' of the truth as it is in Jesus; and in his triumphant death he has bequeathed a priceless legacy to the Church. In his decease we mourn the loss of a true friend and a wise teacher, a brother in Christ and a spiritual father."

At the first meeting held after his death the faculty of the Seminary adopted the following resolution, introduced by Dr. Charles Elliott:

"Whereas, it has pleased Almighty God in his inscrutable providence to remove from this world our beloved friend and colleague, Rev. E. D. MacMaster, D.D., professor of Systematic Theology in this Seminary; therefore,

"Resolved, 1st. That we thank God for the rich manifestation of His grace, through Jesus Christ, in the calm and happy death of our departed brother.

"2nd. That we gratefully acknowledge the divine goodness displayed in his high intellectual and moral endowments, and in permitting him for so many years to employ them in the service of the gospel, and for the promotion of sound learning.

"3rd. That we deplore the loss occasioned by his death to the Church and to our beloved Seminary, of which he was so distinguished an ornament, and pray God to sanctify the sad dispensation to both professors and students, by exciting them to greater watchfulness, activity and zeal.

"4th. That we tender our sympathies to the relatives of the deceased, and pray that they and we, when God shall call us from this world, may meet our departed friend and brother in that land where there is no death, and where love and friendship are eternal."

At a called meeting of the Board of Directors, held January 3rd, 1867, a committee was appointed to prepare a suitable minute on the death of Dr. MacMaster, to be presented at the ensuing regular meeting of the Board in April. That committee, consisting of Drs. E. Erskine and J. G. Monfort and Samuel Howe, Esq., read their report April 5th, 1867, which

was adopted and entered on the records of the Board. After a recital of the prominent events of Dr. MacMaster's life and labors, and a brief account of his triumphant death, the minute of the committee closed with the following just and worthy testimonial to his noble character and services as a man, a teacher of youth and a minister of Christ:

"It is due to the honor of divine grace that record should be made of the grace vouchsafed to this distinguished servant of God, in the pure and upright life which he was enabled to live, and in the clearness and energy with which he was permitted to give on his dying bed his testimony in favor of the cross of Christ as the only hope of a ruined world, 'I die without a fear because I die in Christ.'

"The Board would also record their high appreciation of the eminent talents, the varied and extensive acquirements for which as a preacher and theologian Dr. MacMaster was so justly distinguished. He was confessedly one of the foremost men of our Church. He was in some respects a representative man of his time. Endowed by nature with the noblest powers of intellect, blest from early life with the highest advantages of education and early endowed with the graces of the Holy Spirit, he was enabled at an early period in life to take a high position in the ministry. As a scholar, a theologian, an educator and a preacher he was long recognized as taking the highest rank. The young men placed under his instruction at the different centers of his influence, especially the students of theology at New Albany and Chicago who enjoyed the advantages of his department, all bear witness to his great ability as a theological teacher.

"As an instructive gospel preacher, a thorough expounder of the Word, few have ever excelled him. He was clear in his conceptions of truth, concise and logical in his statements and severe and exhaustive in his analysis, even in the most difficult and abstruse questions. As might naturally be expected from such intellectual endowments and the religious culture which he had received at the hands of his godly parents, Dr. MacMaster was a man of great strength, decision and firmness of character. He was never daunted by opposition, nor intimidated

by human authority. No man in our generation exhibited greater honesty of purpose, or a higher moral courage in the formation and expression of his views, than the lamented subject of this brief record. At the same time, none was more sensitive to the slightest wrong or injustice toward others, or more regardful of the rights and feelings of his fellowmen.

"Dr. MacMaster was not more the eminent scholar and profound theologian than he was the Christian gentleman. He came to Chicago in the spirit of his Divine Master, to do His will. His whole deportment and bearing was full of conciliation and kindness. From his first entrance upon his duties until he was prostrated by sickness, his colleagues in the faculty and the students in the Seminary were equally struck with the exceeding richness and fullness of Scripture truth in his occasional addresses and sermons. All who made his acquaintance were deeply impressed with the dignity, solemnity and excellence of his character and with the uniform kindness and courtesy of his deportment." *

The great practical question of American slavery, on which Dr. MacMaster was brought into sharp conflict with Dr. Rice and other eminent men of his day, was finally settled by the war, and need not here be referred to, except to say that between him and his opposing brethren it was not a question touching the evil of slavery, but one as to the true position of the Presbyterian Church in regard to it and how to deal with it and remove it. His own convictions of truth and duty on that subject were clear and decided, and led him to favor all measures which looked towards the complete and speedy removal of what was regarded by all parties, at least in the Northern States, as a great national curse. No one, perhaps, of all the friends and co-laborers with whom Dr. MacMaster was so long associated at New Albany, understood his real position and views on this subject better than Rev. John M. Stevenson, D. D., then pastor of the Presbyterian church of that city, and since secretary of the American Tract Society. From an able and appreciative article on the character and services of Dr. MacMaster, written by Dr. Stevenson soon

* Minutes of the Board of Directors, pp. 296, 297.

after his death, a few passages are here repeated, as showing how he felt and how he acted in this important crisis of his history and of his life work.

"He was of rare powers, large culture and sterling character. The writer has known him for many years, and has regarded him as unsurpassed in the Church for intellectual acumen, massiveness of thought and scholarly culture, while his attainments were all laid at the foot of the cross and consecrated to the cause which that cross embodies and represents. Should such a man pass from among us without some note of those traits which made him so noble a specimen of the true Christian gentlemen?

"He was a man of decided convictions upon all practical questions. And seeing clearly, he felt deeply and often expressed himself with a strength and fervor which seemed to the unthinking and the temporizing as disproportionate, if not censorious. Truth was to him above all price, and he had little patience with those who concealed or perverted it either by words or actions. This love for the truth and reverence for its teachings made him in the course of years a remarkably wise man. His views upon the great questions which agitated the Church and the nation ten years ago, then considered chimerical, are now verified with wonderful exactness, while upon questions of Biblical interpretation and true Christian philosophy his recorded opinions command the assent of the best thinkers of our age.

"Another characteristic was an inflexible purpose to do what was right, when he had determined what that was. What is duty in this case? was the question always asked by him when brought into a new position. This question settled by an appeal to his infallible guide, the Bible, he never hesitated a moment in its discharge. The duty pointed out might be difficult, distasteful or even hazardous, it might destroy his popularity, drive him from his position of usefulness and rob him of daily support, but, with his face set as a flint, he pressed through fire and water to its accomplishment. He shrank from no toil or sacrifice to attain the end, and this often against the advice of timorous friends. Nor was this

with him, as with many, mere blind stubborness, but the simple conviction that he was right and the inflexible purpose to do what was his duty. When personal friends and co-laborers, destitute of his keen vision and resolute will, discouraged his efforts and forsook him as an impracticable reformer, he bowed in sadness and waited humbly for the vindication he was assured would come in God's good time.

"He opposed slavery, not because all who were implicated in it were necessarily sinners, for of these he spoke with great gentleness and forbearance, but because of the iniquitous laws defending the system, which contravened the laws of God by separating husband and wife, parent and child, and by holding in enforced ignorance of God's Word the entire class. He denounced the despotisms of the Old World because they kept the millions in ignorance and robbed them of their rights. He contended against Romanism because it steeped the souls of its votaries in blind and unreasoning superstition.

"And these laws which characterized American slavery he denounced with unsparing severity, and labored to free the Church and nation from the responsibility of sustaining them. To the joy of his heart he lived to see the system swept away in this land, and he looked for the speedy downfall of despotism in the Old World. Whatever tended to hasten this he labored for. Whatever retarded this he opposed, and with a persistency of effort, singleness of purpose and loftiness of resolve which placed him on a level with the apostles and martyrs of the past ages, the highest embodiment of true greatness." *

In close connection with the foregoing tribute to the memory of Dr. MacMaster it seems appropriate to give some account of another professor, who had been intimately associated with Dr. MacMaster in the faculty at New Albany, having, indeed, been largely instrumental in establishing the Seminary at that place after its removal from Hanover, and who, prior to the time of his death in 1867, had been for several years an efficient member of the Board of Directors at Chicago. This was Rev. James Wood, D.D. In all its early

*Wilson's Historical Almanac of 1867, pp. 179, 180.

years of struggle the Seminary probably never had a more conscientious and steadfast friend than Dr. Wood. As indicated in a former chapter, it was chiefly through his wise personal agency that Mr. and Mrs. Elias Ayers were induced to make large donations for the founding of the institution at New Albany. He not only at different times filled several important chairs in the Seminary, but he was for many years indefatigable in the work of raising funds, both in the East and the West, to sustain it. From the time he became a director at Chicago, in 1864, until his removal to the East, he was faithful and efficient in all the meetings of the Board.

Dr. Wood was born near Saratoga, N. Y., July 12, 1799, was graduated at Union College in 1822, studied theology at Princeton, N. J., and was licensed to preach by the Presbytery of Albany. His first pastoral charge was at Amsterdam, N. Y. After acting as agent for the Board of Education, he accepted a professorship in the Seminary while at Hanover, and went with the Seminary to New Albany in 1840. Resigning this position after some years of service, he was for a time associate secretary of the Presbyterian Board of Education, and then was made president of Hanover College. In 1864 he was elected moderator of the General Assembly, and later became the first president of the Van Rensselaer Institute at Hightstown, N. J., where he died, April 7, 1867.

Dr. Wood's theology was sound to the core. He was the author of several published volumes defending the doctrines of the Presbyterian Church. But on all occasions he was a genial and courteous defender of his faith. All who knew him regarded him as an eminently devout and godly man. He had a reputation in the Church for wisdom and usefulness second to none, and he shrank from no position of hard and energetic toil. Says a contemporary: "He was devotedly attached to young men, especially to those seeking the ministry. His excellent tract on the 'Call to the Sacred Office' is more often sought for by our pastors, to place in the hands of young men, than any other production of the kind. In all the places in which he lived and labored, he secured the esteem and affection

of the community as one whose life was a bright example of the gospel which he faithfully preached." *

In previous chapters of this history it has been shown how important an agency Dr. Wood exerted in the early development of the Seminary, both at Hanover and New Albany. Probably few men in the Church, even had they been called to the position, could have accomplished all that he did during those years of struggle, of self denial and unrequited labor. He stood ready to take hold of any hard work that needed to be done for the good of the institution, and by his zeal, his efficiency and his sound practical judgment, he proved himself the right man in the right place. For twelve years he was connected with the Seminary as an instructor, beginning in 1839 at Hanover, in the chair of Biblical Criticism and Oriental Literature, continuing in the same chair at New Albany until 1849, when he was transferred at his own request to the chair of Biblical and Ecclesiastical History, Dr. Daniel Stewart being then elected to the former chair.

By his aptness to teach, and his ability to perform the work of more than one chair of instruction, which he was at times called upon to do, Dr. Wood rendered an essential service to the young Seminary during those years at New Albany in which the faculty, although reduced to two professors, had still to impart a full course of theological training to its students. But through all this period it fell to his lot to render at the same time another service of equal importance, without which the institution could not have carried on its work, or even continued to live. This was the raising of means with which to meet the current expenses. For this service Dr. Wood was admirably fitted, not only by the experience which he had gained some years before as an agent of the Board of Education in the Southwestern States, but by his wise judgment, his energetic zeal and his great personal influence with men. During the whole of his life at New Albany Dr. Wood was from time to time engaged in this extra service of raising funds for the endowment and for the current expenses of the institution. In fact it owed most of its funds to his wise foresight

* Dr. Nevin's Presbyterian Encyclopedia, p. 1038.

and his unflagging zeal. This extra service was cheerfully assumed, and for it no compensation was ever required. It often lead him, especially during vacation time, to make long trips over the country, to the East and the West, sometimes supplying a vacant pulpit for a few months in one of the large cities and soliciting funds for the Seminary or collecting a library.

After resigning his position at New Albany, Dr. Wood again entered the service of the Board of Education, being made associate secretary in 1854. But he never lost his interest in the Seminary he had so faithfully served in its days of trial, and his name deserves an honored place on the roll of its early benefactors. In every field of labor he occupied, in either the East or the West, whether in the pulpit, in the professorial or the presidential chair, or in the widely extended work of the Board of Education, he was always the same consistent, reliable man, always the same true-hearted advocate of the Church and of the cause of Christ. He well merited the encomium which was given by a writer after his death: "His piety, his unobtrusive, patient industry, his calm sound judgment and his thorough sympathy with the great ends of the Board of Education are witnessed in his abundant correspondence, which reached over the whole country, in his published writings, and in the extensive and healthful influence he exerted in the Church and over the candidates for the ministry." *

The high position which Dr. Wood held in the esteem of the whole Church was evidenced by his election to the office of moderator by the General Assembly of 1864. He was at that time the president of Hanover College, to which position he had been called in 1859. In 1866 he resigned the presidency of Hanover and again went to the East, accepting a call to the presidency of the Cortlandt Van Rensselaer Institute at Hightstown, N. J., "that he might there, before his removal from earth, rear a monument to his dear and honored friend, Dr. Cortlandt Van Rensselaer, with whom he had been associated on the Board of Education, and leave, by that act, a legacy of blessing to deserving and pious young men in quest

* Wilson's Historical Almanac for 1868, p. 154.

of a thorough education." But there his contemplated work was soon cut short. After a few months' labor he was stricken down with a fatal disease, which, within a few days, terminated his valuable and fruitful life.

When the tidings of his death reached Dr. Prime, editor of the "New York Observer," he published the following: "Two or three weeks since we saw Dr. Wood, when he complained of nervous prostration, but in other respects he seemed in his usual health, and his heart was warmly enlisted in the work of building up the important school of learning to which he had been called. His death, we learn, was sudden, but his end was peace, and he has entered upon his reward. The ranks of the Presbyterian ministry will not furnish a man whose soul and life were more sincerely and heartily consecrated to the service of Christ. So recently did we converse with him upon his plans for promoting the cause of the Redeemer, and his own personal experience of God's grace during his whole life, that it seems to us now as if he had just stepped from our room to go up before the throne of the Master and render his account with joy."

A similar tribute to his high character and attainments was borne by Dr. James Allison, editor of the "Presbyterian Banner," of Pittsburgh, Pa., who wrote: "Many hearts in the Church will be made sad by the intelligence of the death of Rev. James Wood, D.D., so long known in the Church, so highly esteemed and so greatly beloved. Dr. Wood was a man of mark in his day and occupied many prominent places of usefulness. He took an active part in all the discussions which received the attention of the Church after his entrance upon the work of the ministry. In the controversies which resulted in the division of the Presbyterian Church he was a very able and successful writer. His work entitled 'Old and New Theology' is the most comprehensive and the fullest exhibition of the reasons which led to the disruption that has ever been published. Its temper, tact and conclusiveness are admirable. All who would fully understand the whole matter then in dispute should read this volume. His theology was of the soundest Westminster type and his executive abilities were of a high

order. He was devotedly attached to young men, especially to those seeking the ministry."

To the same general estimate as to Dr. Wood's judgment, wisdom, ability and usefulness in the Church, Dr. Charles Hodge unites his hearty testimonial. He says: "In common with all his brethren, I ever regarded him as one of our best, wisest and most useful ministers. The important positions which he was called upon to fill are proofs of the high estimation in which he was held. His sound judgment, dignified manners, amiable temper, combined with his learning and energy, secured for him a wide and happy influence in the Church." *

Dr. Wood was first buried in the cemetery at Hightstown, N. J., but on the death of his wife, Mrs. Jane Pruyn Wood, which occurred in May, 1877, his remains were removed to Princeton, N. J., and there interred by her side. One son survives them, Rev. Edward P. Wood, a minister of the Presbyterian Church.

* Wilson's Historical Almanac for 1868, p. 156.

REV. WILLIAM M. BLACKBURN, D. D.

CHAPTER XVI.

TRANSFER OF DR. LORD TO THE CHAIR OF THEOLOGY.

1867–1868.

The Inner and Outer Life of the Seminary. The Course of Instruction Satisfactory. Parties in the Church. Divisions among Directors and Trustees. Season of Conflicting Measures after Death of Dr. MacMaster. Faculty request Dr. Lord again to Teach Chair of Theology. This Action Confirmed by Board of Directors. General Assembly of 1867 Elects Dr. Lord to Chair of Theology. Action of General Assembly as to Chair of History. That Chair Supplied by Drs. Lord and Elliott. Continued Opposition to Dr. Lord. Dr. Blackburn Elected by Assembly of 1868 to Chair of Biblical and Ecclesiastical History. Inauguration of Dr. Blackburn. Action of the Board of Directors. Mr. McCormick Called on for his Last Installment. Mr. McCormick's Reasons for Declining its Payment. Correspondence on the Subject.

For three or four years following the death of Dr. MacMaster the current of affairs in the administration of the Seminary did not flow smoothly. There was no conflict or want of harmony in the work of instruction. This went on, as it had ever done, with perfect regularity and in perfect amity, as regarded both students and professors. The number of students, which had risen to thirty-eight with the coming of Dr. MacMaster in 1866, continued the same for the next session, but was again reduced in 1868, falling as low as twenty-three. The program of instruction was kept up satisfactorily during all this period, and of the inward life of the institution, intellectually and spiritually, there was no ground for complaint. The examining committees of the Board of Directors reported from year to year that the students and the professors were doing their work successfully.

But within the Board of Directors itself, and also in the Board of Trustees, as well as among other friends and supporters of the Seminary, old and new, there arose an unfortunate conflict of views and policies respecting the management of the institution, which grew for several years and was attended with some sharp and unpleasant public controversy. The breach which had been opened in 1866, and which some fondly hoped had been closed again by the election of Dr. MacMaster, was opened anew by his unexpected and much lamented death. For that death left the McCormick chair of Theology still unendowed and still vacant, to be contended for by the two antagonistic parties in the Church and in the Seminary Boards, who regarded themselves respectively as the "old friends" and the "new friends" of the institution.

It is not necessary to our purpose in these pages to reproduce at length the successive stages of this protracted and painful controversy. But the whole story of the Seminary cannot be truthfully narrated without some account of the things which were said and done during these critical years of its history. The events themselves are important; the principles involved and the results reached are also important, as showing the struggle through which the Seminary had been brought in order to attain its present position of large and assured usefulness.

Immediately after the death of Dr. MacMaster his colleagues in the faculty met and requested Dr. Lord, as he had already given instruction for several years in the chair of Didactic and Polemic Theology, to take charge of the classes in that department and carry them through the remainder of the session, or until such time as the executive committee or Board of Directors might take action on the subject. Soon after this a called meeting of the Board of Directors was held, on the 3d of January, 1867, at which the following resolution, offered by Rev. W. W. Harsha, D.D., was adopted:

"Whereas, we are informed that, in view of the lamented death of Dr. MacMaster, the faculty have requested Dr. Lord to give instruction in the classes in theology until the next meeting of the Board; therefore

"Resolved, That we fully concur in and heartily approve of this arrangement, and that Dr. Lord be requested to continue to give instruction thus until the end of the term."

As has been heretofore stated, there was strong opposition in the Board of Directors to the transfer of Dr. Lord to the chair of Theology prior to the election of Dr. MacMaster; nor did that opposition cease when the chair was again made vacant by his death. Mr. McCormick and all those earlier members of the Board who felt and acted with him on this matter were still opposed to the transfer, believing that the true interests of the Seminary demanded a new man for that position, and that Dr. Lord should remain in his own chair. The Board of Trustees, in their report to the Board of Directors in 1867, distinctly informed the latter that "Mr. McCormick intends to contest the demand for any further payment from him on his endowment fund, in view of the action, and treatment he received, at St. Louis during the sessions of the last General Assembly, which fact adds greatly to the present embarrassments which surround us on every hand." *

The sudden removal of Dr. MacMaster in the midst of the session of 1866 seemed to make it inevitable that the duties of the chair of Theology should again fall upon Dr. Lord. The project of the transfer, which had been defeated in the Assembly of 1866 by the choice of Dr. MacMaster, was again brought forward, and with more success, by the friends of Dr. Lord in the Assembly of 1867. At the annual meeting of the directors in 1867, the following report in regard to the professors of the Seminary and to this particular chair was adopted and sent up to the General Assembly:

"It is with feelings of profoundest sorrow that the Board has to report that the Rev. E. D. MacMaster, D.D., who had been chosen by the last Assembly for the chair of Didactic and Polemic Theology, and who was most earnestly and acceptably engaged in the duties of the same, was suddenly removed by death on the 10th day of December last. This affliction falls heavily upon the Seminary, not alone in that it removes from the important chair of Theology one of the

* Minutes of the General Assembly of 1867, pp. 418, 420.

most accomplished instructors that the Assembly could place in it, but also in that it clouds the prospect, if it does not put in doubt the possibility of the speedy independent endowment in full of this chair according to the promises involved when Dr. MacMaster was elected, and according to the expressed proviso of the lamented deceased when he entered the chair.

"In the hope, however, that such may not be the result of this sad bereavement, and sensible of the fact that it is vital to the interests of the Seminary and to its ability to do the great work committted to it in this vast field that the chair of Theology should be immediately and ably filled, the Board asks the Assembly to appoint a successor to him who has been taken from us. Of the other professors the Board is thankful that it is able to report that their lives and health have been preserved and that they have been able to perform the duties appertaining to their several departments through the entire term; and, in addition, that Dr. Lord added to those of his own department instruction in theology during the remainder of the term after the death of Dr. MacMaster." *

In accordance with this request of the Board of Directors, the committee on theological seminaries in the General Assembly of 1867 reported the following resolutions for the action of the Assembly, which were adopted:

"Resolved, 1st. That a committee consisting of members of the Assembly well acquainted with Dr. MacMaster be appointed to prepare a brief and appropriate minute respecting his character and death.

"2d. That the Rev. Willis Lord, D.D., be transferred from the chair of Biblical and Ecclesiastical History to that of Didactic and Polemic Theology.

"3d. That the Board of Directors and the faculty of the Seminary be requested to make some arrangement by which efficient instruction may be given in Biblical and Ecclesiastical History, until a professor shall be elected to fill that chair.

"4th. That the friends of this Seminary in the city of Chicago and in the various synods on which the institution chiefly relies for support be affectionately and earnestly

* Minutes of the General Assembly of 1867, p. 417.

exhorted, in harmony with the spirit that now pervades the general mind in church and state, to endeavor to forget all past differences and co-operate cordially in all practicable measures to secure its full endowment and to promote its prosperity and efficiency until it shall become one of the great glories of the vast and important field that looks to it for a supply of well equipped heralds of the Cross." *

The advice of the Assembly contained in the last of these resolutions was good and well intended. But it was unfortunately coupled with a measure which had already, on its first proposal, widely separated those who claimed to be friends and supporters of the Seminary, and which could have no other effect, as the result proved, than to widen still more the breach between them. There were those connected with the administration of the institution who foresaw and deplored the conflict this measure would bring, but they were powerless to prevent it.

The executive committee of the Board of Directors and the faculty were unable to procure any suitable instructor for the chair of History made vacant by the transfer of Dr. Lord. But during the session of 1867 that department of instruction was supplied partly by Dr. Elliott and partly by Dr. Lord. At its next annual meeting, in April, 1868, the Board of Directors, feeling the necessity of having the institution fully manned, resolved by a unanimous vote to ask the General Assembly to fill the vacant professorship of Biblical and Ecclesiastical History. When the matter came before the General Assembly of 1868 several candidates were nominated, but the choice fell on Rev. William M. Blackburn, D.D., then pastor of one of the Presbyterian churches in Trenton, N. J.

Dr. Blackburn accepted the position, and was installed as professor of Biblical and Ecclesiastical History at a called meeting of the Board of Directors held September 3d, 1868, in the North Presbyterian church, Chicago. After subscribing the constitutional pledge he was addressed in an appropriate charge by the president of the Board, Rev. R. G. Thompson, after which he delivered an inaugural discourse on the studies

* Minutes of the General Assembly of 1867, p. 363.

and duties of his chair. The Board fixed the salary of Dr. Blackburn at twenty-five hundred dollars per annum, and appointed a committee, consisting of Rev. R. G. Thompson, Mr. Charles A. Spring and Mr. Charles Crosby, to inform Mr. McCormick that Dr. Blackburn had been elected by the General Assembly and inaugurated by the Board of Directors as professor of Biblical and Ecclesiastical History in the Theological Seminary of the Northwest.

This committee addressed the following communication to Mr. McCormick, then in New York City, under date of October 16th, 1868:

"Cyrus H. McCormick, Esq.

Dear Sir: The undersigned, a committee appointed by the Board of Directors of the Theological Seminary of the Northwest for that purpose, have the pleasure to inform you that the General Assembly, at its sessions in Albany in May last, appointed the Rev. William M. Blackburn, D.D., to the professorship of Biblical and Ecclesiastical History in the Seminary. He was inaugurated and entered upon its duties at the beginning of this term. He promises to be an able and proficient professor. All the four professorships in the Seminary are now filled. This information is due in view of the arrangement heretofore made in regard to the last installment of your noble and beneficent gift to endow the Seminary. The institution is now in a prosperous condition, and its fields of usefulness are rapidly enlarging. Uniting our prayers with yours that the blessing of God may rest upon it, we have the honor to remain,

Yours very fraternally, R. G. Thompson,
C. A. Spring."

To this letter Mr. McCormick replied in a long communication, giving his views in full on the subject and defining his own position in regard to the endowment. Mr. McCormick's paper addressed to the Assembly of 1866 has been given in a preceding chapter. It is necessary to quote now only so much of this second communication as will give a fair statement of the reasons which induced him to decline this application of the committee for the payment of the last installment.

"Chicago, Nov. 17, 1868.

Rev. R. G. Thompson and C. A. Spring, Sr., Esq., committee:

Gentlemen: Your letter of October 16th was duly received. Circumstances have prevented me from answering it sooner; and although very busily occupied since my arrival here from New York on business, and as I have been approached on the same subject by the present collecting agent of the Seminary (Mr. Truax), I will not longer delay an answer. In view of statements which, as I have been informed, have been made to your Board of Directors, I had not supposed that such a notice to me would be considered necessary.

"Learning, previous to the meeting of the General Assembly at St. Louis, in 1866, that, in a meeting of the Board of Directors of the Theological Seminary of the Northwest, a proposition had been made to transfer Dr. Lord from the chair of History in this Seminary to the chair of Theology, I decided to attend the meeting of the Assembly for the purpose of satisfying myself of the course to be taken by that body, and, if possible, of preventing the proposed transfer by making the Assembly acquainted with the state of things existing at Chicago, as between Dr. Lord and myself and friends, bearing upon that question. I accordingly, when there, sought an interview with Mr. Jesse L. Williams, whom I knew personally and who, I was informed, was the most active and leading member of the Assembly in connection with the action sought in relation to the affairs of the Seminary at Chicago.

"A large minority of the Board of Directors had protested against the transfer of Dr. Lord; at the previous meeting of the Board, on the ground that such transfer would be far from satisfactory to the friends of the Seminary who had contributed to its endowment and sustained and carried forward the institution successfully to that time, as well as to myself, no friendly intercourse having existed between Dr. Lord and me for some years. I informed Mr. Williams of this fact, explaining to him somewhat the character of the differences which had existed between Dr. Lord and myself and friends who had co-operated with me in the establishment of the Seminary; adding that I hoped the General Assembly would not place

Dr. Lord in that chair, that I felt that the interests of the institution would not be thereby promoted, and, as that chair bore my name and was the only recognition of the sort of my connection with the Seminary, I trusted that circumstance, as well as others, would be entitled to consideration in placing a professor in that chair."

After some further statements in relation to Dr. Lord, and a more detailed account of the conversation held with Mr. Williams at St. Louis, in which the latter claimed that the "new friends of the Seminary should have the chair of Theology and a good working majority in the Board of Directors," Mr. McCormick goes on to say:

"I then remarked to him that, if they persisted in carrying out their plans as proposed, and in thus setting us aside in disregard of our wishes and preventing us from continuing our work, especially when we had always been desirous that they should co-operate with us in support of the Seminary, they would of course not expect me to pay over the remaining fourth installment of the endowment, then unpaid. To which he replied that there would be no difficulty upon that point, as they had on their side men of wealth and ample means by whose contributions they proposed to endow the chair of Theology for Dr. MacMaster, if elected, with the sum of $50,000, and that Dr. MacMaster would not accept the chair otherwise than with the understanding that it would be endowed by his friends. Mr. Williams said he would communicate my suggestions to the committee on seminaries, but that he had little expectation they would be adopted by the Assembly. And he afterwards informed me that no change could be made, and that Dr. MacMaster would receive the nomination.

"It appears, however, that certain of the faculty and directory of the Seminary have been in ignorance of the foregoing facts, or are disposed to look no higher than the law in the case, expressing the opinion that I am bound to pay this installment. Inquiries have also been made of the trustees upon this point. But, in view of what has been said, I now submit whether this proscription of the directors, as well as of myself and friends,

wholly upon political grounds, does not justly work a forfeiture of the whole endowment fund, instead of my being subjected to a call from you, under the circumstances, for further funds?

"When my endowment was accepted by the General Assembly, it is well known that a large majority of the Old School Presbyterian Church were opposed, as I have before said, to the agitation in the Church of political questions. My own humble views on that subject were known to agree with the views of those opposed to such agitation, as represented by Dr. Rice. The General Assembly, as I believe is universally the case when not inconsistent with duty, in accepting such donation elected professors and directors to carry forward the institution agreeing essentially in these views. At that time Dr. Lord was understood to be in perfect accord with them.

"I have always accorded to others the same liberty of opinion claimed for myself, and have had nothing whatever to say in the selection of directors or agents of the Seminary at any time, not even knowing the men; and I challenge the production of testimony to show proscription in any case while the Seminary was in the hands of its founders. The General Assembly acted then upon the principle that justice and equity, to say nothing of Christian courtesy, require that due regard should be had to the wishes and sentiments of members of the Church who have placed in her hands the means of founding and sustaining important institutions in her gift. The correctness of this principle was fully recognized by Dr. MacMaster at the time of his election.

"After the death of Dr. MacMaster and the failure to raise the sum anticipated for the endowment of that chair, Dr. Lord was transferred to it at the meeting of the next Assembly at Cincinnati, leaving the chair of Biblical and Ecclesiastical History unoccupied during the past year.

"Prior to the meeting of the General Assembly at Albany, while residing in New York, I was written to by friends in Chicago, inquiring whether, in the event of their being able at the meeting of that Assembly to elect a professor to the chair acceptable to the old friends of the Seminary and to restore the directors displaced to their former positions upon the Board

and to procure some satisfactory guarantee against similar unjust interferences in the future, I would be disposed to return to my original position in connection with the Seminary, and of course to pay over the fourth installment of the endowment fund. To which I replied that if a satisfactory arrangement of that sort could be effected I would not only willingly but cheerfully do so; that Dr. Rice was, as I was informed, in the enjoyment of better health than for some time previous, and I had no doubt could be induced to accept the professorship of Theology, if re-elected to it. He was accordingly nominated for the vacant chair in the Assembly at Albany, when Dr. Thomas was nominated in opposition to him. And when it was thought at a later day by some of his friends that he (Dr. Rice) would not be elected, they consented to withdraw his name and substitute for it that of Dr. Skinner, a man of acknowledged ability and learning. But the Rev. Dr. Blackburn was elected in opposition to him.

"I need not say that my interest in the success of so great an enterprise, labored for with so much interest and anxiety, remains unabated. And if, as stated to me by Mr. Truax, the Seminary is now embarrassed for funds, and with no reasonable prospect of obtaining them, some of the few subscribers to the MacMaster endowment refusing to pay because of the failure to raise the $50,000 proposed, in this condition of things I would reaffirm my willingness to co-operate in the support of the Seminary, and my desire to assist in placing it on a solid financial basis, if the General Assembly will provide for such a corps of professors as the original one, and the corresponding 'working majority' of directors demanded and taken from us 'by the other side,' and with proper assurances of non-interference in the future. In this case I should be disposed not only to pay the $25,000, but to add besides $5,000 to the endowment of each professorship, considered by the Board also important.

"Finally, I submit whether, this issue having been made by the new friends of the Seminary, first in their refusal to co-operate with its old friends and founders, and second in their turning them out and taking possession themselves, it is not

just that they meet them in a spirit of Christian equality and fairness, and either accept this proposition or refund (without interest) the $75,000 paid by me.

Respectfully yours,

Cyrus H. McCormick."

Mr. McCormick published this correspondence in the "Northwestern Presbyterian" of November 28th, 1868, in order that the public might understand the facts in the case touching his refusal to pay the last installment of his endowment. He had been subjected to some criticism and misrepresentation about the matter, preferring, as he said, to remain quiet and see what would be the result of the "experiment undertaken by those who had superior numbers and proffered means to wrest from its original friends the direction and management of the Seminary." But now he felt that further silence would be improper, and that it became a duty to vindicate himself by this public letter.

As might have been expected, the letter made a sensation throughout the Church. For it was quite apparent that a new party, created largely by the popular excitements growing out of the war times, had come to the front, both in church and state, which felt itself called upon to control things with a strong hand. These "new friends of the Seminary," as they were called, had so controlled the action of successive general assemblies as to secure a decisive majority in the Board of Directors; and, not content with a working majority there, they soon began the process of changing the Board of Trustees by displacing three of its oldest and most efficient members, in order to make room for three new men of their own way of thinking. This Mr. McCormick understood to be a deliberate and concerted attempt to wrest the Seminary, its management and its funds, from the control of those who had endowed it and had thus far sustained it through many difficulties. Under these circumstances it is not surprising that he, the largest donor of the funds, should hesitate and even refuse to hand over any more money. Mr. McCormick had not at any time heretofore intended to withhold the payment of his fourth installment. Nor did he now intend, as his letter shows, to

withhold payment, provided the General Assembly would stand by the original basis of 1859, upon which his endowment was given. But he was not willing to stand by quietly and see himself and his friends ostracized, according to some new standard of loyalty, by a mere partisan majority, who were determined to rule, but had comparatively little or no endowment money to give.

The publication of this letter of Mr. McCormick called out a reply from Dr. Lord, defending himself against certain personal accusations made in the letter, and in turn severely denouncing Mr. McCormick's position in relation to the obligations of his bond. This was published in the Cincinnati "Presbyter" of January 9th, 1869. To this Mr. McCormick published a rejoinder in the "Northwestern Presbyterian," which was followed by a second paper from Dr. Lord, and that again by a second and final rejoinder by Mr. McCormick. In the meantime several other parties joined in the public discussion of the points at issue. Mr. Jesse L. Williams, Dr. N. L. Rice, Dr. Thomas V. Moore of Richmond, Va., Dr. D. X. Junkin and others took part in the controversy. The whole correspondence was gathered together by Mr. McCormick and published in pamphlet form under the title "On the Presbyterian Theological Seminary of the Northwest."

HON. JESSE L. WILLIAMS.

CHAPTER XVII.

AN INVESTIGATION ORDERED BY THE GENERAL ASSEMBLY.

1869.

Conflicting Parties in the Board of Directors. Action of the Trustees as to Dr. Lord. That Action Reversed by the Board of Directors. Three Trustees Displaced and Others Elected. Two Reports Sent up to the Assembly of 1869. Statement of the Committee on Seminaries. Resolutions Proposed to the Assembly. No Action on the Resolutions. Committee of Investigation Appointed. Senator Charles D. Drake's Motion Adopted. Five Commissioners to Investigate. Meeting of the Commission. Their Work at Chicago. An Amicable Adjustment Agreed to. The Terms of that Agreement. Report of Commission to Adjourned Meeting of Assembly in November, 1869. Its Articles of Agreement Discussed. Adopted by the Assembly. Satisfactory to the Church. Opinions of the Press on the Adjustment. Mr. McCormick's Position Sustained.

The unfortunate conflict of views and measures growing out of Dr. Lord's transfer to the chair of Theology in 1867, and culminating in his controversy with Mr. McCormick in 1868, continued to disturb the administration of the affairs of the Seminary until the meeting of the General Assembly of 1869. By that time it had created two parties among the directors and the trustees, and had become a struggle for the mastery between them; that is, between the new friends of the Seminary, who had a working majority in the Board of Directors, but had given little of the funds, and the old friends, who, though in a minority, were not willing, while supporting the institution with their money, to be thrown entirely into the background in its management.

After the transfer of Dr. Lord to the chair of Theology the treasurer and trustees of the Seminary declined to pay Dr.

Lord's salary out of the income of that chair as provided by Mr. McCormick's endowment. This action was disapproved and overruled by the Board of Directors at their annual meeting in April, 1869. They pronounced it "unwarranted by the terms of Mr. McCormick's bond, and injurious to the best interests of the Seminary." They instructed the Board of Trustees to make no distinction for or against any professor in the payment of money to such professor on account of salary. And in order to secure thereafter the carrying out of this decision, the Board of Directors, at the same meeting, undertook to change the composition of the Board of Trustees by adopting the following resolution, introduced by Rev. John Fleming:

"Whereas, By an act of the legislature of Illinois incorporating the Trustees of the Theological Seminary of the Northwest (Section 2), this Board has power, at any meeting held in the State of Illinois, to change one-third of the whole number of said trustees, in such manner as to this Board may seem proper, and to fill all vacancies which may then exist in the Board of Trustees; therefore

"Resolved, That Lincoln Clark, William G. Holmes and H. G. Spafford be and they are hereby appointed trustees, in the place of Horace A. Hurlbut, Samuel Howe and Henry G. Miller." *

This action of the Board of Directors led eventually to the resignation of all the old members of the Board of Trustees. As a consequence of these measures the two opposing parties in the directory had now become so clearly marked that two different annual reports, instead of one, were sent to the General Assembly of 1869. Manifestly the time had come for the Assembly to take into its own hands the adjustment of these conflicting views.

When the matter came before the Assembly that body seemed doubtful at first as to what it would be best to do. After reciting the matters presented in the two conflicting reports, the Assembly's committee on theological seminaries said: "We do not feel bound to go into a full examination of

* Minutes of the Board of Directors, pp. 344, 348.

them, which would be long and tedious and not likely to result in permanent benefit to the Seminary." In concluding their report, however, the committee said: "We feel constrained to call the attention of the Assembly to two facts complained of by the minority, to which no reference is made in the report of the directors of the Seminary:

"1st. It is well known to the Church at large that the most liberal benefactor of the Seminary has declined to pay the last installment of his proposed and promised endowment of four professorships. It is certainly strange that the directors have given the Assembly no information upon this important subject. It seems to us that they ought to have taken measures to settle this difficulty, and, if they have done so, to have informed the Assembly of the fact. This is a matter in which the honor of the Assembly is involved. There are pledges unredeemed, which it is the duty of this Assembly to secure for the benefit of the Seminary under its care. Moreover, it has gone out to the world that in the management of the Seminary too little deference has been paid to the wishes of its most liberal benefactor. Your committee is of the opinion that, whatever may be the legal rights of the case, there is a high moral and religious obligation resting on a beneficiary to consult the wishes of the benefactor; and this Assembly should insist that deference be paid in the present instance to the known and declared views of the gentleman who has so largely endowed this institution, unless those views are manifestly opposed to the best interests of the institution and the expressed direction and appointments of the General Assembly.

"2d. It appears that the directors have displaced three of the trustees who from the beginning have acted as guardians of the Seminary fund, and that this removal of three of their number has led, or will inevitably lead, to the resignation of other members of the Board of Trustees. The trustees whose services to the Seminary will thus be lost are gentlemen of high social and financial position, who have themselves contributed eight-ninths of the permanent fund of the institution, besides liberal and frequent donations to the contingent fund.

Of these facts, so important in the history of the Seminary, the report of the directors makes no mention. And your committee is of the opinion, if the facts are as reported by the minority, that the interests of the Seminary require the immediate restoration of the trustees displaced to their former positions in the Board of Trustees, which they have so long and faithfully filled to the entire satisfaction of the Assembly.

"The committee recommends the following resolutions:

"Resolved, 1st. That the Assembly requests the three trustees recently appointed by the Board of Directors to resign, and that, in that case, the directors are ordered to reinstate the three trustees who have been recently removed, and that it does advise the trustees who have tendered their resignations to withdraw the same.

"Resolved, 2d. That the Board of Trustees is earnestly exhorted to co-operate with the directors in sustaining the institution and in seeking the things which make for peace." *

These resolutions of the committee, and others offered at the same time, were not adopted. But, while they were under discussion, Elder Charles D. Drake of Missouri rose and presented a paper, which, after being amended, was adopted by the Assembly, and is as follows:

"Inasmuch as it is apparent that matters of grave moment, pertaining to the interests of the Theological Seminary at Chicago, are involved, which cannot now be considered, therefore, without deciding anything pertaining to the subject, and with due deference to the reports presented by the majority and minority, be it

"Resolved, That so much of the report of the majority as refers to the Theological Seminary of the Northwest, and the report of the minority on the same subject, be referred to a select committee of five, who shall consider all the matters therein set forth and investigate the same and all other matters of controversy in regard to said Seminary and report upon the same at the adjourned session of this General Assembly in November, and that in the meantime the directors whose terms are now expiring be continued in office

* Minutes of the General Assembly of 1869, p. 297.

until the end of that adjourned session; and that said committee have authority to send for persons and papers and to examine witnesses and to fill any vacancies that may occur in their body."

The moderator appointed as the committee Elder Charles D. Drake, George W. Musgrave, D.D., E. R. Craven, D.D., J. Trumbull Backus, D.D., and John D. McCord, Esq.*

The Assembly had already decided to hold an adjourned meeting on November 10th, 1869, at Pittsburgh, Pa., in concert with a similar meeting of the New School General Assembly to be held at the same time and place, for the purpose of consummating the union of the two branches of the Presbyterian Church. To this adjourned session the select committee was required to make report after investigating matters at Chicago. The chairman of this committee, Hon. Charles D. Drake, gave notice through the several newspapers of the Church, a month in advance, that the committee would meet in Chicago on the 25th of October, 1869, to investigate all the matters referred to them by the General Assembly touching the Theological Seminary of the Northwest, when and where all parties concerned would be heard.

In pursuance of this notice, the committee convened at the time and place designated, all its members being present, and proceeded with the investigation. The majority of the Board of Directors was represented by three of its number, H. G. Spafford, John Woodbridge and Rev. R. G. Thompson; and the minority by Rev. David C. Marquis, D. X. Junkin, D.D., and Henry G. Miller. Nine days were occupied in the investigation, and all parties concerned were fully heard. In opening the case on the part of the minority Mr. Marquis presented a paper containing its allegations against the majority and against Dr. Lord, and the evidence on both sides mainly referred to those allegations.

Having heard all the evidence in the case, the committee determined it to be its duty to make an effort to secure an amicable adjustment of the difficulty. The committee appointed two of its members (Drs. Musgrave and Backus)

* Minutes of the General Assembly of 1869, p. 948.

to undertake this delicate duty. In making their report to the General Assembly at Pittsburgh, the committee say: "This effort proved successful by the great mercy of the Lord, and the following are the terms of this adjustment accepted by all the parties, the original copy of which, signed by a representative of each party in the presence and with the concurrence of all, is herewith submitted to the Assembly:

'The parties to the controversy in regard to the Theological Seminary of the Northwest have agreed to this amicable adjustment, viz.: 1st. That 'bygones shall be bygones,' no further controversy respecting past issues to be indulged in, and all shall cordially unite in efforts to promote the prosperity of the institution in the field of usefulness now about to widen so greatly before it.

'2nd. That on the one hand Dr. Lord shall retain the chair of Theology to which he has been assigned by the General Assembly; and that on the other hand the General Assembly will order the release of Mr. McCormick from the fourth installment of his bond, and that the installments of the endowment already paid shall be regarded as a fulfillment of his entire obligations.

'3rd. That the three trustees last elected shall resign, and their places shall be supplied by others not unacceptable to either party.

'4th. That hereafter all the friends and patrons of the Seminary shall have a proper share in the management of the institution, and that, as far as practicable, all the synods particularly concerned shall be duly represented, it being understood that those friends of the Seminary who have not yet contributed toward its endowment shall make a prompt and earnest effort to raise for it the sum of at least twenty-five thousand dollars ($25,000).

'Signed, on behalf of the parties we respectively represent, on this third day of November, 1869.

D. C. Marquis,
H. G. Spafford.'

"In presenting this gratifying result to the Assembly, with devout acknowledgments to the divine grace which has given

it to us, the committee deems it incumbent on its members to accompany it with the following explanations and suggestions.

"Upon considering the reports referred to it the committee perceived that the matters of controversy in regard to the Seminary were largely, if not wholly, connected with the donation of one hundred thousand dollars, tendered by Cyrus H. McCormick, Esq., of Chicago, to the General Assembly of 1859, three-fourths of which sum Mr. McCormick has paid, but the remainder of which he declined to pay for reasons assigned by him as sufficient, in his judgment, to justify his so doing. Mr. McCormick being thus prominently identified with the controversies in question, the committee deemed it proper in the outset to give him an opportunity to lay before it a statement of his views of the case. He consequently laid before the committee a pamphlet, which he had caused to be printed and published some months ago, containing his statement of the Seminary difficulties so far as he then deemed it desirable to make any, reserving the privilege of making further statement, which was assented to by the committee. A copy of that pamphlet is among the documents accompanying this report.

"An examination of Mr. McCormick's pamphlet, and of the paper of the minority (presented by Dr. Marquis), will at once disclose how large a portion of the controversy in connection with the Seminary consists of charges affecting Dr. Lord. As he stands in a peculiar relation to the General Assembly and the Presbyterian Church, being their appointed teacher of Theology in this Seminary, and as therefore the whole Church is directly concerned in his character and standing, and as up to the time when these charges transpired he was believed to be without reproach as a minister, as a man, as a professor, the committee deems it incumbent on it to say in explanation of the adjustment relative to this point that Dr. Lord's character has not been essentially affected by any testimony adduced before it. On the contrary, it became evident that he has so far the confidence and affectionate regard of the larger part of the friends of the Seminary in the Northwest as to render it proper to act in respect to him as suggested by the adjustment.

"While, in common with a large portion of the Church, we cannot but regret the unhappy asperities which have characterized this controversy, we believe there will be a general and devout thankfulness at the announcement that 'bygones are to be bygones,' and that no further controversy respecting past issues is to be indulged in and that all are to unite cordially in efforts to promote the prosperity of the institution. Many of the evils regretted have doubtless been owing to misunderstanding aggravated by times of fearful excitement, and some of them (we fear) must be charged to that 'bitterness and wrath and anger and clamor and evil speaking' which the apostle exhorts against, and which our brethren have resolved to put away, with the Christian purpose (we hope and believe) of being 'kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us.'

"In reference to the second article of the adjustment, in its relation to Mr. McCormick's endowment, the committee recalls to mind that when, in 1859, he made his munificent offer to the Church it is historically true that he and the great majority of that Assembly were agreed as to the impropriety of agitating the slavery question in the judicatories of the Church; and that Dr. Rice's then election to the chair of Theology (according to the known wishes of Mr. McCormick) did seem to authorize him to expect as a result of his endowment that those views would prevail in the teachings of the Seminary. Indeed we are justified in believing that, had it been indicated that the opposite views would prevail in those teachings, Mr. McCormick would probably not have consented to the endowment. Upon these hypotheses the committee concedes that there was in the acceptance of Mr. McCormick's offer by the General Assembly a tacit understanding on that subject to that effect, which in Christian honor should be as binding on both parties as if expressed in formal terms.

"Had the condition of things continued in the Church and the country which existed when Mr. McCormick made and the Assembly accepted his offer, he might justly complain of breach of faith on the part of the Church, if through the subsequent election of professors in the Seminary it departed from

the understanding which both he and the Assembly had when the corps of professors was elected in 1859, causing thereby the prevalence in the Seminary of opposite views to those which it was then the understanding of both parties should prevail therein. Had that condition of things so continued, the committee are impressed with the conviction that there would have been up to this time probably no change in the attitude of the General Assembly on this subject, and therefore no occasion for complaint on Mr. McCormick's part. But since 1859 a change has come over the Church and the country in these respects, a great and wonderful change, such as no man in the North, and perhaps few in the South, had any premonition of then, and which hardly less in the Church than in the state has revolutionized institutions and opinions. It is necessary to inquire what effect that change has had upon the relations of Mr. McCormick and the General Assembly to each other in connection with the Seminary.

"So far as the legal obligation of his bond is concerned, the committee, with the light before it, sees nothing in any occurrences since the execution of the bond which can operate as a discharge from its binding force in the eye of the law. The offer of the endowment was made upon certain conditions, which the bond declares to have been complied with by the General Assembly, and it is not in Mr. McCormick's power to invalidate the bond in law because of any supposed change in the attitude of the Assembly in reference to matters outside of the bond itself.

"But we do not feel ourselves, as Christian men, at liberty to look only at the legal aspects of the case. There are other views which we, as Christians, cannot afford to disregard. Come what may, the fair fame of our beloved Church must be without a breath of tarnish, real or supposed, and we must be right in strict conscience as well as in strict law. We cannot shut our eyes to the fact that the attitude of the Church now is not what it was in 1859 on the subjects referred to. We must recognize in the events of the past nine years a divine providence which has materially modified the position and duties of the Church upon these questions, and it is a pleasure

to be able to say that Mr. McCormick proposes to recognize and acquiesce in this changed aspect of affairs.

"That Mr. McCormick should have desired and, in virtue of his endowment, felt himself entitled to much influence in the affairs of the institution we suppose to be natural, if not commendable. That it was equally natural for the directors and trustees of the Seminary, and even for the General Assembly, to accord to him a greater measure of influence than to one not standing in his relation to it, we do not hesitate to admit. Nay, we go further and say that upon every ground should greater measure of influence have been yielded to him, but only up to a certain point. It never could be allowed to assume the character of control. The Church never can, never will abdicate its rights to determine all questions and meet all responsibilities involved in its trust from the Lord.

"We understand Mr. McCormick, in his interview with our sub-committee, so to explain the claims made as to this in his pamphlet (which by some have been differently interpreted) that he asks of the Church no influence in Seminary affairs at variance with the duties and rights of the Assembly. A courteous consideration for his preferences all would cheerfully yield as his due, and we fully accord that to him. So far as we could ascertain from the testimony (aside from the claims in his pamphlet alluded to, which he explained to be only a desire for the fulfillment of the tacit understanding of 1859), he has neither endeavored nor desired more than such courteous consideration.

"And inasmuch as the Assembly of 1867 was induced to transfer Dr. Lord to the chair of Theology against the known wishes of Mr. McCormick, while it cannot be conceded that he may prevent what the Assembly resolves to be proper and expedient, we do nevertheless concede that it will be honorable and right for the Assembly to accept and order the modification of Mr. McCormick's obligations suggested by the adjustment, recognizing in justice and gratitude that the endowment even then will have been munificent, and that the other property of the institution,

prospectively so large, is greatly, if not entirely, the effect of his liberality.

"In regard to the third article of the adjustment, the committee begs leave to say that it is only right to have it understood of the trustees displaced by the late changes in that Board that nothing appeared in evidence at all to inculpate their fidelity or their confidence; that, on the contrary, it was insisted on by all parties before the committee that no gentlemen in Chicago hold a higher position for integrity and excellence of Christian character. We also testify that it is highly honorable and worthy of the respect of the Church that, for the sake of this amicable adjustment, the three last elected trustees have consented to resign.

"In explanation of the fourth and last article of the adjustment, we ask the liberty to say, in the first place, that it is greatly to be desired that the General Assembly should so carefully perform its duty in the election of directors of all our seminaries as to secure a proper interest and co-operation from all who ought to be concerned in them, and that in the selection of officers of its institutions it should avoid any suspicion, such as some have entertained in connection with the affairs of this Seminary, of being influenced by political preferences, or by any tests other than those recognized in the constitution of the Church; and, in the second place, to say that inasmuch as the course of events has brought into the circle of the friends of this Seminary some who, under its original arrangements, chose to be left out, it is certainly the privilege and duty of these 'new friends' to recognize their responsibility, and either to discharge their part honorably in regard to its pecuniary wants, or to relinquish to those who will the direction of its affairs, subject to the rules and settled control of the General Assembly. The Assembly will be gratified to know that, at the close of our negotiations, the adjustment appeared to be cordially concurred in by all present. The oldest member of the committee, after a few words of fraternal counsel to the parties in the buried controversy, led us all in reverent thanksgiving and prayer to the throne of grace, and in a fervent outburst we sang the doxology, and lovingly,

hopefully concluded our work. All which is respectfully submitted.

C. D. Drake, chairman, J. Trumbull Backus,
G. W. Musgrave, E. R. Craven,
John D. McCord."

Mr. Drake also moved the following resolution, which was adopted by the Assembly:

"Resolved, That the Board of Directors of the Theological Seminary of the Northwest be directed to cause to be executed in due form of law a release to Cyrus H. McCormick of the fourth installment of $25,000 of his offered endowment of $100,000 to said Seminary."*

This able report of the Assembly's commission, the result of nine days faithful investigation, covered the whole ground of the controversy and was felt to be a fair and honorable adjustment of the difficulties. It was clear in its statement of the points at issue in the management of the Seminary, just to all parties, wise and equitable in its conclusions. It did not, of course, meet the views of some zealous partisans, but it had the effect of satisfying the Church at large and of allaying the excitements existing in Chicago. It established at once, and for all time to come, the true and equitable policy of administering the affairs of this Seminary. It recognized clearly the great fundamental principle on which all our theological seminaries and all our Christian colleges, churches and other institutions had been built up and sustained from the beginning, namely, of leaving them to the management of the individuals and the local committees that had been chiefly instrumental in founding, endowing and maintaining them. The principle is a Protestant principle, which is right, just and safe. Nor can the General Assembly, or the church which it represents, have any higher or better guaranty that its institutions will be well conducted than this one of leaving them to the control of the liberal men and women who have contributed most to endow and sustain them, subject always, of course, to its own supervising counsel and authority.

Dr. Erskine, who was at the time the editor of the "North-

* Minutes of the General Assembly of 1869, pp. 1143-1147.

western Presbyterian," reviewed the whole case in his columns and showed clearly that this was the only true and equitable principle on which such institutions of the Church could be successfully conducted. In an editorial of May 8, 1869, before the case was decided, he said:

"What principle then is there, by the adoption and enforcement of which, on the part of the Assembly, the management and control of the seminaries may be so arranged as to secure these results? We answer, these results may be secured by the Assembly leaving the management and control of these institutions in the hands of their friends. Their friends are their supporters. The limitations to this control are to be found in the constitution of the Seminary and the government of the Church. So long as the seminaries are conducted in accordance with their constitutions, their management can safely be left in the hands of their friends or supporters. This principle is recognized and acted on by presbyteries in the government of individual churches, and has been the principle upon which the General Assembly has always acted in the management of the other seminaries."

Dr. Samuel I. Prime, editor of the "New York Observer," in his issue of December 2, 1869, after the report of the Chicago commission had been accepted and approved by the General Assembly, presented the following summary of the case and his editorial judgment as to its importance and equitable decisions:

"The principles here laid down and endorsed are, 1st., that Mr. McCormick's legal obligation to pay the subscription is not diminished by the change in public sentiment after the subscription was made; 2d., that the fair fame of the Church, and strict conscience under all circumstances, make it honorable and right for the Assembly to release Mr. McCormick from his unpaid quarter of the original subscription, and that the Assembly 'in justice and gratitude recognize his munificence,' inasmuch as 'the other property of the Seminary prospectively large is greatly, if not entirely, the effect of his liberality.'

"This decision of the Assembly, sustaining as it does the position taken by Mr. McCormick, releasing him from the bond,

which he refused to regard as binding, establishes a vastly momentous principle. Our civil courts in defining and regulating trusts uniformly act upon the general principles of this ecclesiastical decision. A trust, like a promise, must in law and morals be interpreted as the maker understood it and supposed the one to whom it was made understood it. The law might insist on the letter of the bond, but equity will define the right, the conscience, the honor of the matter, and equity is higher than letters of law.

"Those who make large donations to seminaries, colleges, churches and benevolent institutions, and those who receive and administer such gifts, will therefore see, in the light of this Chicago-McCormick case, that a departure from the intention of the donor may put in peril the tenure to property promised, and of course to property given already."

REV. ROBERT W. PATTERSON, D. D.

CHAPTER XVIII.

RESULTS OF THE AMICABLE ADJUSTMENT.

1870–1872.

Re-united Church of 1870. Effect on the Seminary. Work of Instruction in the Seminary. Letter of Dr. Lord to the Directors. Proposed Resignation. Accepted by the Board and the Assembly. Testimonial to his Usefulness. Success as a Teacher. Founder of Fullerton Avenue Church. His Influence on the Students. Sketch of his Life. His Pastoral Charges. Widely Extended Ministry. His Educational Work. Pioneer Labors at the West. Busy and Useful Life. Declining Years. His Peaceful Death. Two Reports to the General Assembly. Action of the Assembly. The Vacant Chair of Theology. Filled by the Other Professors. Dr. Prentiss Elected Professor. New Directors Chosen. Dr. Prentiss Declines. Mr. McCormick's Confidence Restored. His New Offer of Endowment. Effect of the Chicago Fire. Dr. Patton Chosen Professor. Endorsed by the Assembly. His Inauguration. Alterations in the Constitution of the Seminary. A New Chair Created. Dr. Patterson Elected Professor. His Inauguration. Death of Samuel Howe. Tribute to his Memory. A Model Elder. A Sterling Character. A Noble Life.

The wise and amicable adjustment of the Seminary difficulties proposed by the committee of investigation and ratified by the General Assembly of 1869 did not at once bear all the good fruits which the authors of the measure expected to see. There was still some unpleasant friction in the administration of the two Seminary Boards. The opposing parties did not fully agree in their interpretation of the terms and conditions of the adjustment. Hence in the General Assembly of 1870 each accused the other of having violated the compact. But under the influence of wider and more important questions which soon came up for adjustment in the re-united Church of 1870 these old partisan issues gradually wore themselves out and in a few years disappeared. The grand re-union of the

Old and New School branches of the Church which had been separated since 1838 was not without its good effect on the Seminary in bringing men and opinions much nearer together than they had been. It was no doubt well for the institution that it should, at this particular juncture in its affairs, pass under the supervision of the whole re-united Church and thereby into its greatly extended sphere of usefulness.

Notwithstanding the unpleasant outward conflicts amongst its friends about the management of the Seminary, it is a matter of pleasant remembrance and of gratitude to God that the work of instruction was not interrupted, but went steadily on from year to year under the supervision of the four professors. The average attendance during these years of divided counsels was good, the number of students rising to thirty-five, thirty-six and thirty-eight. Every year sent out, as usual, its graduating class. The professors had their discouragements, but they felt that they did not labor in vain, for the work evidently had the seal of the divine blessing on it. They felt that although the Seminary was not doing all it might have done under more favorable circumstances, yet it was doing a good work both for the Church and the world, and they believed that in due time, if they fainted not, the day of ampler harvests would come.

At the annual meeting of the Board of Directors in April, 1870, the following communication was received from Dr. Lord, informing the Board of his purpose to resign his professorship at the next meeting of the General Assembly.

Chicago, April 7, 1870.

"To the Board of Directors of the Theological Seminary of the Northwest.

Brethren: It is now nearly eleven years since the General Assembly of the Church appointed me to a professorship in the Seminary under your immediate care. During these years, with the intermission of scarcely a day, I have performed the duties of my office according to the grace God has given me. The whole period has been one of extraordinary civil and religious interest and moment. With so considerable a portion of my life incorporated in the life of the Seminary at such an

epoch, it would be strange if the thought of separation from it did not awaken unfeigned and deep feeling. For some time past, however, a series of efforts has been in process to induce me to take another position in connection with the educational work of the Church. These efforts, I deem it my duty to inform you, have so far influenced my judgment that it is my present purpose to resign my professorship here to the General Assembly at its approaching sessions in Philadelphia. Should that venerable body acquiesce in my view of the matter the chair of Theology will of course be vacant.

"Will the Board also allow me to ask their attention to another matter. The amount due me from the Seminary at the present time is something over $4,000. In the want of it I am subjected to the most painful embarrassment in respect even to the means of daily living. Besides this I have obligations resting on me which mature some five or six weeks hence and which I am utterly unable to meet apart from the money thus due. In these circumstances I respectfully and most earnestly ask the Board to take such action as the exigency requires. I presume it can make no practical difference with the Board whether it owes this amount to some one who desires only the interest upon it or to me. But it does make a most serious difference with me who so imperatively need both principal and interest.

"Praying that God may direct all your counsels and acts relative to the Seminary, and that His blessing may rest upon it in all time to come, I am,

Yours very truly,

Willis Lord."

The letter was referred to a committee, consisting of Dr. R. W. Patterson, Rev. R. G. Thompson and Judge Grier. Dr. Patterson, chairman of this committee, presented the following minute touching Dr. Lord's communication, which was adopted:

"Whereas, Rev. Willis Lord, D.D., occupied the professorship of Biblical and Ecclesiastical History in the Theological Seminary of the Northwest for nine years after its establishment, fulfilling the duties of his office with diligence, energy

and ability and, by the blessing of God, with marked success, manifested by the number and usefulness of the young men who have, by his labors and those of his co-professors, been prepared for the positions of usefulness they now occupy in the churches at home and as missionaries to the heathen; and, when by the providence of God on two occasions the chair of Theology became vacant, fulfilling the duties of that chair also, before his final appointment to it two years ago, with great acceptance; and

"Whereas, Dr. Lord informs us by letter of his design to resign his professorship to the next General Assembly, in order to accept a position of influence in connection with general Christian education; therefore

"Resolved, 1st. That the thanks of this Board be and hereby are tendered to Dr. Lord for his valuable services, and our prayer is that he may be blessed with increasing influence and usefulness in the position to which he feels it his duty to remove.

"Resolved, 2nd. That the Board direct the trustees to take measures, by temporary loan or otherwise, to discharge that obligation immediately." *

During all the years in which Dr. Lord held his important position he had shown himself to be a most thorough and competent instructor in each of the professorial chairs which he filled. Punctual to the moment in all his class-room exercises, polite, affable, considerate and ever kind to all his pupils, he won their admiration and inspired their enthusiasm as a scholar and a teacher. His students as a body, his colleagues of the faculty and the Board of Directors, as attested by all their annual examinations, regarded him as an instructor of the first order, invariably clear, sound and thorough on whatever branch he attempted to teach. While doing this thorough work in the Seminary for its successive classes, he also was largely instrumental in gathering together, fully organizing and building up a flourishing Presbyterian church on Fullerton avenue, not far from the Seminary, the first church of any kind in the neighborhood, to which he acted as pulpit supply

* Minutes of the Board of Directors, pp. 353–360.

through all its earlier years, and which furnished, by reason of its nearness to the Seminary, a pleasant church home for the students. Still further, during all his service as a professor, Dr. Lord exercised his gifts as a preacher to a very wide extent among the churches of Illinois and adjacent states. Being an instructive and popular speaker, his ministry was always in much demand among the churches and he rendered efficient service to the cause of the Seminary through these frequent calls to preach.

The resignation of Dr. Lord was presented to the General Assembly of 1870 and, on the recommendation of its committee on seminaries, was accepted and the following resolution adopted by the Assembly:

"Resolved, That, in accepting Dr. Lord's resignation of the Cyrus H. McCormick chair of Didactic and Polemic Theology in the Theological Seminary of the Northwest, the General Assembly express their sense of the ability and fidelity with which he has discharged the important duties committed to him, and their gratitude to the great Head of the Church for the success by which He has marked His approbation of Dr. Lord's labors in training young men for the gospel ministry, praying that all his future labors for the promotion of sound scriptural education may be abundantly blessed, and that at the last he may receive from the Lord himself the promised public approval, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'"

Though Dr. Lord's connection with the history of the Seminary ceased at this date, he continued to serve the Church in other fields of usefulness, with unabated zeal and with almost uninterrupted activity, down to the close of his valuable life in the autumn of 1888. The principal events of that life are set forth in the following short sketch.

Dr. Willis Lord was a native of Connecticut, having been born at Bridgeport, September 15, 1809. He was graduated at Williams College, Massachusetts, in 1833; studied theology at Princeton, N. J., and was ordained to the ministry by the Litchfield North Congregational Association. After having preached for a season, successively, in two Congregational

churches, the first at New Hartford, Conn., and the second at Providence, R. I., he removed to Philadelphia, Pa., in the year 1840 and became pastor of the Pennsylvania Square Presbyterian church of that city. Here eleven years of his young and vigorous manhood were given to the cause of Christ. From 1846 to 1850 he acted as stated clerk of the Presbyterian General Assembly. During this period he received from his alma mater, Williams College, the honorary degree of doctor of divinity.

After leaving Philadelphia Dr. Lord held several important pastoral charges, in each of which he spent a few years, interrupted only by impaired health, one at Cincinnati, O., one at Fairfield, Conn., and one at Brooklyn, N. Y. These were all prior to his being elected to the chair of Biblical and Ecclesiastical History in the Theological Seminary at Chicago by the General Assembly of 1859. His varied and accurate scholarship, his rich Christian experience gained from pastoral oversight, his urbanity of manner and fine pulpit talents, all combined to prepare him for his work as a professor and to make him a thorough and much admired instructor.

Dr. Lord's memory is gratefully and affectionately cherished by the students of the successive classes who were under his instruction during the eleven years of his connection with the Seminary. He magnified his office in all its sacred responsibilities and no one could have been truer to all the duties which devolved upon him in it. Daily he was brought into close personal contact with each of his pupils and he spared no pains to secure their highest mental and spiritual advancement. "His one aim," writes one of them, "was to aid them in their preparation for the service of Christ, and when they left the Seminary he never lost sight of them. He sympathized with them in their trials, he rejoiced at their success and on his heart they were borne before God in fervent prayer." In return every one of them loved and honored him.

On retiring from the Seminary, Dr. Lord was at once called to the presidency of the University of Wooster, at Wooster, Ohio, where he spent three years in active, useful labor. At his departure the honorary degree of doctor of laws was conferred

upon him. After leaving the university, he prepared and published a valuable volume containing the mature results of many years of study and bearing the attractive title "Christian Theology for the People." Its object was to simplify and popularize, as far as possible, the great truths of our accepted systematic theology. This work, in a few years, was followed by another, on a theme very dear to his heart, entitled "The Blessed Hope, or the Glorious Coming of our Lord." Each of these works was marked by clear solid thought grounded on a careful examination of the Scriptures and expressed in a style of classic terseness and purity. Each bears evidence of his scholarship.

In 1875 the Central Presbyterian church of Denver, Colorado, extended to Dr. Lord an invitation to supply their pulpit, which was soon followed by a call to become their pastor. This he accepted and he entered upon his loved work of preaching and pastoral labor in that important and growing city with his accustomed energy. His ministry in Denver, coming at a period when it was greatly needed in the territory, was very popular and was attended by the best spiritual results to the Church and to the whole community. After a while his health gave way and a severe illness ensued, which caused his return to the East. But, though compelled to retire from this inviting field, his memory still lingered, enshrined in the hearts of the people whom he loved so well and for whom he had so successfully labored.

In the spring of 1877, his strength being somewhat restored, Dr. Lord undertook the supply of the pulpit of the First Presbyterian church in Columbus, Ohio, where he found many dear and faithful friends, all the more appreciated by him under the increasing infirmities of age. His strong desire was to work on in his Master's service until he reached the period of three-score years and ten and this was not denied him. In the fall of 1879 he returned again to the mountains of the great West and settled at Colorado Springs, where he preached and lectured occasionally for the next three years. In 1882 he was for a brief period connected with the Colorado College, in which he found congenial employment as

a Christian educator. The next year he was elected president of the Presbyterian College of the Southwest, at Del Norte, Colorado. But, after a few months of well directed effort in that position, he became so affected by the high altitude of the region that he was compelled to leave a work for which he was so well fitted and in which he would have so delighted.

After a second attempt to carry on this new college work, he became convinced that a lower elevation than could be found in Colorado was absolutely necessary for his health. He therefore, in the fall of 1884, took charge of the Presbyterian church at Junction City, Kansas, where he remained for nearly a year. But from this time onward his infirmities increased and he became a constant sufferer. To get relief he spent his winters in Florida, and while there he preached, as opportunity offered, to the Presbyterian churches, both Northern and Southern, which were much edified by his services. Dr. Lord loved to preach the gospel and he lost no opportunity of doing so for a period of more than fifty years. From this brief sketch it is seen how wide a ministry he had exercised, reaching from New England to Florida, from the Atlantic to the Rocky Mountains. He was on his way to Florida when the last summons came. He had stopped for rest at Guilford, Conn., and there, on the 28th of October, 1888, in the eightieth year of his age, on the Lord's Day, he passed away. After funeral services at Guilford, his remains were carried for interment to his mountain home at Colorado Springs.

Dr. Lord was twice married. In June, 1834, he was married at Danbury, Conn., to Miss Hannah Boughton, who was his constant, faithful and tenderly cherished companion for more than forty-eight years. Seven children were born to them. Of these only three survived their parents, John R. Lord, of Denver, Mrs. Sarah S. Kirkwood, wife of Rev. Thomas C. Kirkwood, D.D., of Colorado Springs, and Mrs. Sophia T. Murphy, of Chatfield, Minn., who, on her marriage to Rev. Samuel Murphy, went with him as a missionary to the western coast of Africa. In August, 1884, Dr. Lord was married to Mrs. Ellen T. Pinney, who was left to mourn his loss. To her

loving care he was greatly indebted for the comfort of his declining years.

At the meeting of the Assembly in 1870, there were again two different reports before its committee on seminaries from the Board of Directors of the Seminary of the Northwest, a majority report, and a minority report signed by five of the directors, as well as a protest signed by two of the directors, representing that the action of the majority had not been in accordance with previous directions of the General Assembly. This "minority" and these "protestants" complained that the majority in the Board of Directors had restored the three old members of the Board of Trustees to their places in that Board, thereby violating the terms of the amicable adjustment of the preceding Assembly which had been agreed upon by the committee of investigation. On the other hand, the majority report showed clearly that the "new friends of the Seminary" as represented by the minority report and by these "protestants" had failed to comply with their part of the conditions in the amicable adjustment and with the explicit injunctions of the Assembly, by not contributing the $25,000 endowment to the funds, or any considerable part of it.

In bringing before the Assembly of 1870 this divided state of things at Chicago, its committee on theological seminaries, with Dr. William Adams as chairman, said:

"A number of gentlemen connected with or interested in this Seminary (of the Northwest) appeared before the committee and were heard at length. From all which your committee are obliged to state, as we do with deep regret, that the difficulties heretofore existing, and which were supposed to have been amicably and finally adjusted by the action of the Assembly sitting in the First Presbyterian church of Pittsburgh, Pa., in November last, still continue, or have broken out afresh, and that by this renewal of strife the interests of the Seminary are greatly imperilled and our common Christianity subjected to reproach. In view of the facts that have come before us, the committee recommend the following action, based on the decision of the Assembly in November last.

'Resolved, 1st. That the Assembly solemnly enjoin upon the parties that no further controversy respecting past issues be indulged in and all should cordially unite in efforts to promote the prosperity of the institution in the field of usefulness now open before it.

'Resolved, 2d. That, inasmuch as the chair of Theology has been vacated by the resignation of the Rev. Dr. Lord, and Mr. McCormick has been released from the fourth installment of his bond according to the direction of the Assembly, no occasion exists for controversy in reference to these matters.

'Resolved, 3rd. That, inasmuch as it appears that dissatisfaction has been created by the election of trustees in April last, the Assembly enjoin upon the directors to make such changes as will conform their action to Article 3 of the agreement, whereby persons not unacceptable to either party shall take the places of the three trustees who resigned in accordance with the direction of the Assembly.'

'Resolved, 4th. That, in accordance with Article 4 of the agreement, 'all the friends and patrons of the Seminary shall have a proper share in the management of the institution; and those friends of the Seminary who have not yet contributed toward its endowment shall make earnest efforts to complete the endowment.'

"The committee recommend that the vacancy in the chair of Didactic and Polemic Theology be filled by this Assembly."

Whereupon the Rev. George L. Prentiss, D.D., of the Presbytery of New York, the Rev. Thomas H. Skinner, D.D., of the Presbytery of Fort Wayne, and the Rev. Robert W. Patterson, D.D., of the Presbytery of Chicago (N. S.), were put in nomination as candidates for the Cyrus H. McCormick professorship in the Theological Seminary of the Northwest.* Dr. Skinner was the decided choice of the Board of Directors at Chicago. He had, in fact, at a meeting of the Board been nominated for the chair of Theology by a unanimous and rising vote with much enthusiasm. It was, however, suggested when the Assembly met that Dr. Prentiss of New York would be a more acceptable man to the New School

* Minutes of the General Assembly of 1870, pp. 72, 73.

branch of the Church, and, as all parties in the Old School branch desired to give their new brethren a place in the Seminary by putting the man of their choice in this important chair, this view at length prevailed.

When the election came on the names of Dr. Patterson and Dr. Skinner were withdrawn, and Dr. Prentiss was unanimously chosen McCormick professor of Didactic and Polemic Theology. At the same time, with a view to giving the former New School brethren of the reunited Church a representation in the Board of Directors of the Seminary, all the directors of one year, whose term of office then expired, ten in number and including some of the oldest and most faithful directors the Seminary ever had, such as Rev. F. N. Ewing, Rev. S. T. Wilson, D.D., and Samuel Howe, were dropped and ten new ones elected in their places. The new members were R. W. Patterson, D.D., W. S. Curtis, D.D., G. C. Noyes, L. Pratt, L. H. Reid, ministers, and J. S. Farrand, M. P. Ayres, H. E. Seelye, I. Scarritt and S. Harvey, ruling elders.*

One fruitful result of the action of the Assembly of 1859 in releasing Mr. McCormick from his bond was that it restored his confidence in the wisdom and integrity of the Assembly, which had been somewhat shaken by the action of the two assemblies of 1866 and 1867. He felt satisfied now to renew his contributions to the Seminary. He was accordingly present at the meeting of the Assembly at Philadelphia in 1870 and made known to some of its leading members with whom he was in daily conference his purpose to endow the chair of Theology, which bore his name, with the sum of forty-five thousand dollars, nearly double the amount from which he had been released. He was strong, too, in the conviction that the true policy of the Seminary now, under the reunited Church, was to give the position made vacant by the resignation of Dr. Lord to one who had been a member of the New School body until the time of the reunion. He considered that this would be fair and just on the part of the Old School brethren, inasmuch as the three professors of the existing faculty had all been connected with the Old School body at the time of

* Minutes of the General Assembly of 1870, p. 109.

reunion. His object was to conciliate all parties, and it was a worthy one. He only asked that the man chosen to the position should be sound in the faith, according to the accepted standards of the Church, and at the same time acceptable to the New School brethren as one of their representative men. It was understood at the time that the candidate on whom the choice fell, Dr. George L. Prentiss, was entirely acceptable to Mr. McCormick on both of these grounds, as he was in fact to all parties in the reunited Church.

The chair of Theology had already received towards its endowment the sum of $5,000, subscribed by Messrs. Peoples and Ridgeway of Evansville, Indiana, when Dr. MacMaster was elected to it in 1866, which donation was obtained through the solicitation of Rev. John Crozier. And as the chair, by action of the Board of Directors as early as 1859, bore Mr. McCormick's name, he now proposed to complete its endowment by raising it to $50,000. He accordingly in 1872 addressed the following instrument of endowment to the Board of Trustees:

"I hereby give and donate to the Trustees of the Presbyterian Theological Seminary of the Northwest, a corporation created and existing under and by virtue of the laws of the State of Illinois, the sum of forty-five thousand dollars ($45,000) as a fund for the permanent endowment of the Cyrus H. McCormick professorship of Didactic and Polemic Theology in said Seminary, said sum to be safely and securely invested in such a manner as to continue the principal thereof unimpaired, and the annual increase and income arising or accruing therefrom to be devoted to the maintenance and support of the incumbent of said chair or professorship; provided, however, that this gift and donation is upon the express condition that said Seminary shall continue in connection with the Presbyterian Church in the United States of America as one of the seminaries of said church for the education of young men for the gospel ministry, and provided also and upon the further condition that the instruction imparted by said incumbent shall be in harmony with the doctrinal standards of said church as understood and interpreted by its General Assembly, and pro-

vided also and upon the further condition that the terms of this donation shall be entered at large and as herein expressed upon the records of said corporation, in order that the evidence thereof may be thereby preserved.

Attest: S. M. Moore. C. H. McCormick."

March 1st, 1872.

The following is the text of acceptance, on the part of the Board of Trustees, of this important trust: "Received from Hon. Cyrus H. McCormick forty-five thousand dollars ($45,000) as a fund for the permanent endowment of the Cyrus H. McCormick professorship of Didactic and Polemic Theology in the Presbyterian Theological Seminary of the Northwest, to be invested in such a manner as to continue the principal thereof unimpaired, and the annual increase and income arising therefrom to be devoted to the maintenance and support of the incumbent of said chair or professorship, said donation having been made to the Trustees of the Presbyterian Theological Seminary of the Northwest, a corporation created and existing under and by virtue of the laws of the State of Illinois, for the purpose aforesaid, upon the condition that the said Seminary shall continue in connection with the Presbyterian Church in the United States as one of the seminaries of said church for the education of young men for the ministry, and that the instruction imparted by said incumbent be in harmony with the doctrinal standards of said church, as understood and interpreted by its General Assembly, and provided further that the terms of said donation be entered at large upon the records of said corporation, in order that the evidence thereof may be preserved.

"In testimony whereof, said corporation has caused this instrument to be signed by its president and duly attested by its secretary, and its corporate seal to be affixed hereto, this first day of March, A. D. 1872.

Attest: G. F. Bissell, Treasurer. V. A. Turpin, President of Board of Trustees."*

Dr. Prentiss did not accept the appointment, and the chair remained vacant till the meeting of the Assembly at Chicago

* Minutes of Board of Directors, p. 629.

in 1871, when he was again elected. In the meantime the duties of the chair were discharged by the other professors. At the request of the executive committee of the Board, the three professors divided the instructions of this department equally among themselves, in addition to the work of their own chairs, Dr. Elliott taking the junior class, Dr. Blackburn the middle class and Dr. Halsey the senior class. This arrangement continued through the two sessions of 1870–1871 and 1871–1872. For Dr. Prentiss, after waiting through the summer of 1871 following his second election, again declined the position, after the opening of the session, thus leaving the chair vacant when it was too late to appoint any one else. In this emergency the three professors were again called to the service and at the request of the executive committee continued, through the session of 1871–1872, to instruct all the classes in theology, under the arrangement of the preceding year. During the session of 1870–1871 another instructor was appointed to assist Dr. Elliott in the Hebrew department. This was Rev. Samuel W. Powell, A.M., who held the position for one year.

The examining committees of the Board at the close of each session during these two years reported the work of instruction thorough and satisfactory in all departments. The number of students in attendance was well sustained, being thirty-eight during the session of 1870 and twenty-three during that of 1871. The great Chicago fire, occurring just at the opening of the session of 1871, had the effect of inducing several of the more advanced students to leave and go to the eastern seminaries that year. Still all the classes pursued their studies as usual to the end of the session. The number graduated in the first of these years was eight and in the second seven.

When the General Assembly of 1871 elected Dr. Prentiss a second time to the vacant chair of Theology, it also made provision for the contingency of his declining a second time by empowering the Board of Directors to meet and nominate a suitable incumbent for the chair, who should enter at once on the work of instruction and whose confirmation in office

should be referred to the next Assembly." * The Board of Directors and the faculty, with Mr. McCormick and others at Chicago, used every effort to induce Dr. Prentiss to accept the call, but in vain. After careful and protracted consideration he came to the conclusion, after the opening of the session and after the great fire of October 9th, 1871, that it was his duty to decline. Upon learning this decision the Board of Directors obeyed the instruction of the Assembly. A meeting was called by the president of the Board for the 5th day of December, 1871. At this meeting, with entire unanimity, Rev. Francis L. Patton, D.D., then of Brooklyn, N. Y., was nominated to fill the Cyrus H. McCormick professorship of Didactic and Polemic Theology. The professor thus chosen soon made known his acceptance of the chair, and on the 1st of March, 1872, one month before the close of the session, he arrived in Chicago to assume its duties. Thus nominated as professor by the directors, Dr. Patton was formally confirmed in office by the General Assembly of 1872.†

Professor Patton was inducted into office in the presence of the Board of Directors and a large audience assembled in the Third Presbyterian church of Chicago, October 3rd, 1872. The constitutional pledge was taken and a solemn charge was received by him from Hon. Samuel M. Moore, president of the Board, and from Dr. Robert W. Patterson, one of its members, after which he delivered an able inaugural discourse on "Christian Theology and Current Thought." He presented the theme under five principal heads, which were, Christian theology as related to secular science, as exclusive, as formulated, as progressive and as symbolical. The three addresses were published in pamphlet form.

In their annual report to the General Assembly of 1872, the Board of Directors refer to the great fire of the preceding year, and make mention with devout thankfulness to God of the wonderful escape of the Seminary with all its property. For a while during the storm of fire which destroyed a large portion of the city it seemed that everything belonging to the Semi-

* Minutes of the General Assembly of 1871, p. 578.
† Minutes of the General Assembly of 1872, p. 124.

nary would be swept away. But, in the good providence of God, the wind veered around and the course of the devouring element was so changed that the Seminary buildings and the homes of all the professors escaped the flames. The fire, however, left the institution standing almost on the edge of a desolated and ruined district which stretched away for several miles between it and the portions of the city not burned.

In this report the Board spoke also of the large addition made to the permanent funds of the institution by Mr. McCormick, notwithstanding his own heavy losses by the fire. The directors said:

"It is our great pleasure to report that this addition to the permanent funds, for payment of professors' salaries, is made by the generous and munificent donation of $45,000 by that friend of religion and learning, Mr. Cyrus H. McCormick. It mattered not that the fire consumed his houses and business. He promptly and cheerfully contributed the $45,000; and that made the entire sum of $50,000, now actually paid into our treasury and loaned out at ten per cent. interest for the perpetual endowment of the Cyrus H. McCormick professorship of Didactic and Polemic Theology. This last contribution makes the sum of $120,000 that he has contributed to our permanent endowment fund, and for which he has the thanks of those who rejoice in every effort to spread the gospel and extend the Redeemer's kingdom."

When Professor Patton was elected to the McCormick chair of Theology the Board of Directors fixed his salary at $5,000 per annum. The salary of the other professors had never been more than $3,000 per annum and at that time it was only $2,500 per annum. This discrimination in favor of the new incumbent was felt to be necessary in order to secure a professor in that chair. But it was a departure from the policy which had hitherto prevailed in the Seminary from its origin and in every other theological seminary of the Church. The principle of an absolute equality among the professors, both as to authority and pecuniary remuneration, had always been recognized in these schools of theology and, so far as known to the writer, never departed from. The older professors in

this instance acquiesced in the inequality, for they were as anxious as the directors themselves to see the chair filled, and this seemed the only way to do it. The Board of Directors would undoubtedly have preferred to raise the salaries of all the chairs to the same sum had there been funds to do so. But the chair of Theology was the only one at that time fully endowed and therefore the old policy of 1859, under which the Seminary started, had to be set aside. Fortunately the new principle ended with this one application of it. When new professors came to be elected in 1881 and 1882 it was wholly abandoned, as it was known that the new professors would not accept positions in an institution where such inequalities prevailed.

After the reunion of the two branches of the Church in 1870, committees were appointed by the Assembly of that year and of the succeeding year to examine the constitutions of all the seminaries in the reunited Church and report what changes and amendments were needed in order to bring all these institutions, as nearly as practicable, into uniformity of operation and of relation to the General Assembly. In accordance with this action of the two Assemblies of 1870 and 1871 the Board of Directors, having thoroughly considered the matter in their annual report of 1872, informed the Assembly of that year what alterations and amendments to the constitution of the Theological Seminary of the Northwest were necessary, and of their entire willingness that the Assembly should adopt them. Among the important changes thus proposed by the Board of Directors and adopted by the General Assembly was one that "the Board of Directors shall have power to receive resignations and declinatures and to fill all vacancies which may occur in its own body, subject always to the veto of the General Assembly." Another amendment was that "the Board of Directors shall have power to elect and duly induct into office and inaugurate the professors of the Seminary and to receive their resignations, also to remove them from office, such elections and removals to be subject to the veto of the General Assembly."

The Board of Directors, before presenting these changes

and amendments to the Assembly, had the full consent and approval of Mr. McCormick in regard to them, and they were entirely unanimous in thinking them wise and needful. They were also sustained in their opinion by the judgment of the Hon. Samuel M. Moore, president of the Board, Judge Henry G. Miller and Rev. R. W. Patterson, D.D., who had been a committee appointed to examine the question of these new relations of the Seminary to the General Assembly. This able committee said to the Board and, through the Board, to the General Assembly:

"Your committee, to whom was referred the propriety of suggesting such amendments and changes of the constitution of our Seminary as may bring the same into harmony with the expressed views of the General Assembly of the Presbyterian Church in the United States of America, would report that they have considered the matter and that they find no objections thereto. They understand that the generous and christian-spirited donor of the only portion of our property and funds that is held subject to the continuance of the relations of the Seminary to the General Assembly consents that the management and control may be transferred to the Board of Directors, the Assembly reserving the right to disapprove and forbid in certain matters. We believe that the change will redound to the benefit and efficiency of the Seminary."

The Revised Constitution of the Seminary of 1872, embodying all these amendments, will be found at the end of this volume.* Under this revised constitution, the Board of Directors soon had the opportunity of electing a professor in the Seminary. On the 27th of May, 1873, the Board of Directors thought it wise and expedient to create a new professorship, to take charge of a department of study not hitherto provided for in the curriculum of the Seminary. The title of the chair finally adopted was Christian Evidences and Ethics, covering what is sometimes called Apologetics. To this new chair Rev. Robert W. Patterson, D.D., widely known as one of the ablest representative men of the former New School body, was appointed. He had long been one of the most successful

* See Appendix F.

pastors in Chicago, and this appointment, while it seemed a fitting recognition of his eminent position and faithful services to the Church, was at the same time regarded by all parties as a most suitable indication that both wings of the reunited Church were to have a representation in the faculty of the Seminary.

Dr. Patterson promptly signified his willingness to accept the position on condition that proper provision should be made for his support. This was secured when the Second Presbyterian church of Chicago, of which he had long been pastor, if not indeed the founder, came forward and guaranteed the payment of the salary of the chair for a term of years, independently of other Seminary funds, in the event of his acceptance. Upon this guaranty Dr. Patterson accepted the position and the executive committee made arrangements for his inauguration. The inauguration, however, was deferred, at Dr. Patterson's suggestion, until after the General Assembly should meet and confirm the election.

The election of Dr. Patterson to the chair of Christian Evidences and Ethics having been sanctioned by the General Assembly of 1874, a special meeting of the Board of Directors to induct him into office was called for the evening of December 15, 1874. The inauguration took place at his old church, the Second Presbyterian of Chicago. The constitutional pledge of office was subscribed by the professor elect. An address was delivered by Rev. Willis G. Craig, D.D., president of the Board of Directors. Rev. Samuel J. Niccolls, D.D., of St. Louis, delivered the charge to the new professor, which was followed by an able and elaborate discourse by Dr. Patterson defining The Nature and Conditions of Progress in Theology. The discourse and the other addresses of the evening were published by the executive committee.

It has been stated that the General Assembly of 1870, in order to give the former New School branch of the Church a part in the management of the Seminary after the reunion, dropped the names of ten of the old members of the Board, including that of Mr. Samuel Howe of Chicago. Mr. Howe had been so prominent and so efficient in the whole former

administration of Seminary affairs that his name would no doubt have been restored to the directory on the occurrence of the first vacancy, as was that of Mr. Ewing which was dropped at the same time and for the same reason, but that his useful career was cut short by his death, which occurred on May 2, 1872.

Mr. Howe, from an early period, had rendered good service as a member of both the directory and the Board of Trustees. He was one of the charter members of the latter Board, his name, with eight others, being in the act of incorporation by which the legislature of Illinois in 1857 made that body the legal corporate authority under which all the property of the Seminary has since been held. He was the first treasurer of that Board and afterwards its secretary. While continuing to serve for many years on the Board of Trustees, he was in 1863 also elected a member of the Board of Directors, in which capacity, at all its regular meetings and on its executive committee, he proved himself a wise counselor and a most faithful supporter of the Seminary.

Mr. Howe was born at York, Pennsylvania, December 20, 1812. He removed to the West, and, after a brief residence in Hamilton, Ohio, during which he married Miss Sarah H. Cook (a native also of Pennsylvania), he came to Illinois and made Chicago his permanent home. Here he soon became intimately connected with the business and progress of the rising city, and he had much to do with the growth and development of its churches and its benevolent institutions. He became widely known as a most energetic business man and as a faithful, consistent Christian in all his business engagements. From the first his example, both as a man and as a Christian, was upright and consistent. Through his whole history his influence was ever given to sustain the moral character of the city and to conserve all its highest spiritual interests.

Mr. Howe may be regarded as one of Chicago's best representative men. He belonged to that band of early pioneers who bore the heat and burden of the day and who by their industry, foresight, energetic activity and high-toned Christian character laid the foundations of churches, schools, orphan

asylums, theological seminaries and other public institutions, and thus made the city what it is to-day. Outside of the ministry there was, perhaps, in the past history of Chicago no one amongst all her honored citizens more fully identified with every faithful and persevering effort for the public good than Samuel Howe. He was not at any time in possession of large pecuniary means to bestow on Christian and benevolent enterprises. But such as he had—his energy, his practical labor, his personal sympathy—he was always ready to give. It is not too much to say that during more than thirty years, the period of his life-work in Chicago, Mr. Howe was ever ready to lend a sympathizing co-operation and a liberal helping hand to every good and noble enterprise that was attempted or accomplished in the city.

He was an early and honored member of the Chicago Board of Trade, taking part in all its public transactions, and, to the whole extent of his influence, reflecting credit upon it by his own sterling integrity of character. Not only in the Old North Presbyterian church of this city (now the Fourth), of which he was a member and a ruling elder almost from its origin, but in all the more extended agencies of the Presbyterian Church throughout the Northwest, he was found willing and ready for every good work. He was a man of firm faith and strong convictions on all points of duty; so firm and strong that he would have died as a martyr rather than renounce his settled opinions. He was a man of deep and tender sympathies for the poor and oppressed among his fellow men, and at the same time an indefatigable practical worker in doing good to others.

Most valuable personal services were given to the Theological Seminary by him, without remuneration, from the time of its location in Chicago until almost the end of his life, and, so far as God had blessed him with the means of giving, he was a liberal contributor to its funds, at one time sustaining a scholarship for indigent students, in whose welfare he always took a deep interest. The noble wife who shared in all his generous impulses of benevolence had much to do in sustaining this institution through its earlier years in Chicago, and proved her-

self not only a patron, but a mother to its inmates. Her house was at times a home of hospitality to the student when out of health, and both ministers and elders, from far and near, when visiting the city, always found in that home a cordial Christian welcome.

To the efficient influence of Mr. Howe, ably seconded by this excellent lady who survived him and carried on their joint work after he was gone, Chicago is largely indebted for that noble charity known as the Half Orphan Asylum, which, from small beginnings and after many years of their personal service and liberality, has now grown to be one of the permanent and most useful institutions of the city. A wayside Sunday-school gathered in the early days from the children and youth of the German population in a destitute portion of the North Side, and at first largely sustained by the liberality and personal services of Mr. Howe and his family, grew into the Howe Mission and then became Christ Chapel, which, under the fostering care of the Fourth Presbyterian church, stands to-day in successful operation as another of the many memorials of this good man's zeal in the cause of his Master.

Mr. Howe was one of the sufferers in the great Chicago fire of 1871. At no small risk of life he escaped with his family from their burning dwelling, which, with all its contents, was soon laid in ashes. Thus deprived of earthly goods and thrown late in life upon his own exertions, he came forth from the fiery ordeal with a Christian character purified and refined as gold from the furnace. With that characteristic energy and decision which had marked his whole career he set to work immediately to recover from the great disaster. He had secured a little home at Oak Park, near the city, and had been in it about a week, when he was stricken down by a severe and fatal inflammation of the lungs. He was taken ill on Saturday evening and died on the following Thursday morning, in the fifty-ninth year of his age. When apprised of his approaching end he expressed no fear and made no complaint. He said his preparations for death had been made long before, and if such was the will of God he was ready to go. He had only desired to remain longer in order that he

might make some better provision for the loved ones of his family.

Seldom has a nobler testimony been given on a dying bed. The day before his death, when asked by a member of his family what was now the foundation of his hope, he replied with the most earnest and emphatic confidence, "The doctrines of the Bible; these old doctrines which I have tried to live by are the doctrines to die by." He had fought a good fight, he had kept the faith, he had finished his course, and we cannot doubt that the crown of righteousness is his. Not only the Seminary, but the city and the whole Church have reason to hold in lasting honor the name of Samuel Howe.

CHAPTER XIX.

THE SECOND SEMINARY BUILDING ERECTED.

1872–1876.

Chapel and Library Building Needed. Action of Executive Committee. Action of Directors. Other Needs of the Institution. Salaries of the Professors. Special Agency of Charles A. Spring. Rev. John M. Faris Appointed. His Successful Agency. His Wise Policy for the Chapel. Three Liberal Donors Pledged, J. L. Williams, C. B. Nelson and C. H. McCormick. Meeting of the Board of Directors in 1875. Their Action. The Plan Accepted. Building Committee Appointed. The Work Begun. Corner Stone Laid. Dr. Halsey's Address. The Edifice Completed. Its Cost. Occupied in 1876. Formal Dedication at the Annual Meeting of the Board in 1876. Historical Address by Dr. J. Edwards. Address by Rev. A. E. Kittredge, D.D. Testimonial to Rev. J. M. Faris on His Successful Work. Other Important Work Needed. Larger Endowment for Three Chairs. Teacher of Elocution Appointed. Decease of Two of the Directors. Minute of the Board on Rev. Dr. J. G. Bergen. Minute on Hon. Isaac Scarritt. Death of Wesley Munger of the Board of Trustees. Memorial on His Character.

With the increase of students—the whole number in attendance rising some years as high as thirty-eight—the faculty began to feel the serious inconvenience of the small rooms in the one Seminary building. There was no room large enough to accommodate with convenience that number of young men in the devotional and preaching services and none adequate for the increasing library. There was urgent need that something should be done to secure another building which would furnish larger recitation and lecture rooms for the professors, and especially a building that should contain both a chapel and a library room adequate to the increased demands of the institution. But there was not a dollar in hand for the purpose and the pressing practical problem was how to obtain such a

MR. CLAUDIUS B. NELSON.

building. The question how to raise this second edifice was about as difficult to answer as had been the similar question ten years before with regard to the first, and the need of it seemed scarcely less.

At the annual meeting of the directors in April, 1872, this important matter was brought before them in the report of their executive committee in the following terms: "We desire to call the attention of the Board to the fact that we very greatly need a chapel and library and lecture rooms. These ought to be substantial and fire-proof. We all feel the necessity of them and we would advise that they be built immediately if we had the means. Not having the means we can only commend the matter to our friends and the Church with the earnest desire that the great Head of the Church will put it into the hearts of those to whom He has entrusted means and ability to contribute to and erect for the Church such a building."

At the same meeting, when the report of the faculty for the preceding session, 1871–1872, came before them, the Board adopted the following minute in relation to the professors and students who had stood faithfully at their post during that trying time: "The Board desire to say also that they have received with great pleasure the evidence which appears in that report of the fidelity with which the members of the faculty have pursued their labors during the past year, with its unusual and most burdensome discouragements; and that they learn also with great satisfaction that so many of the students have adhered to the fortunes of the Seminary, notwithstanding the difficulties and disappointments encountered during the year, and that they have with such commendable diligence given themselves to their prescribed duties."

As one of the chairs—that of Theology—had now a complete endowment, adequate to pay its incumbent a salary of $5,000 per annum, the Board were very desirous of having all the other chairs more largely endowed, as they felt that the existing salary of $2,500 to the other professors was not enough. A few years later they did make these salaries $3,000 per annum, thus getting them back to the amount on which the pro-

fessors of 1859 began their work. But at the time under discussion the means were lacking for either a chapel and library building or a larger endowment. The Board, however, at this meeting in 1872, passed the following resolution, offered by Rev. Abbott E. Kittredge, D.D.: "Resolved, That the executive committee be requested to take immediate measures, as shall seem to them expedient, to secure funds sufficient to complete the endowment of the other chairs of the Seminary and to erect a chapel and library building." *

But another year passed and nothing had been accomplished for either of these objects. When the Board met in April, 1873, the executive committee in its annual report again called special attention to this matter. The committee said: "We must reiterate the pressing want of suitable buildings. Every day the want of lecture and library rooms and chapel is felt more and more. The matter should be kept before the churches and good men to whom the Lord has entrusted this world's goods. What can be done to enable us to give proper salaries to our professors? We all know that $2,500 is not a sufficient compensation for the services rendered by them. As opportunity has offered we know there are those who have presented this matter and urged its importance upon men who could give and who would be the better and happier for having bestowed their income for such a purpose. But at present we see not whence are to come the means."

This committee, of which Judge Samuel M. Moore, who knew so well the urgency of the case, was chairman, did not abandon what seemed a hopeless plea, but went on in the same report to say:

"At present we have $50,000 invested for the Cyrus H. McCormick professorship and $85,567 invested for the other three chairs. This last sum yields about $8,500 per annum. If it yielded $9,000, we could pay the professors occupying the said three chairs $3,000 each. We hesitate to advise paying what is not provided for and yet we cannot but believe the Church will do right and furnish the means. Therefore we advise that the respective salaries of Professors Halsey, Elliott

* Minutes of the Board of Directors, pp. 456, 462.

and Blackburn be increased to $3,000. And we trust at an early day the Church will realize that it is a high privilege to provide the means for paying the incumbents of those chairs a full equivalent for services rendered." *

These repeated reports of the executive committee serve to illustrate the urgent need of increased facilities at the Seminary in the way of buildings and at the same time the difficulty of raising money either for buildings or endowment. Similar appeals were again made to the Board at the annual meeting of 1874, and by the Board itself to the General Assembly in its successive annual reports, in which the want of a chapel and library building is declared to be an "unquestionable and prime necessity." The Board at the meeting of 1874 finally saw its way clear to raise the salary of the three professors to $3,000 per annum, which was paid for a time, but nothing was accomplished towards the much needed chapel and library building.

An earnest and vigorous effort had been made for that purpose during the preceding year by Mr. Charles A. Spring, a member of the Board of Directors, who had been from the beginning a tried and faithful friend of the Seminary. Mr. Spring proposed to raise a building fund of $50,000 in subscriptions to be paid by the first of May, 1874, and conditioned on raising the whole sum by that time. He was authorized as a special agent for this work. He had the promise of $5,000 from Mr. McCormick to head the list. Assisted by Mr. Charles Crosby, another member of the Board of Directers, then acting as general agent of the Seminary, Mr. Spring went to work during the summer of 1873 and working with wonderful energy had succeeded in raising subscriptions to the amount of $20,000. But suddenly his progress was arrested by the disastrous financial panic of that year and nothing further could be done. It was a painful disappointment to him and to all the friends of the Seminary. As all of the notes were conditioned on the raising of the whole sum, which had failed, they were unavailable for building purposes. Mr. Spring, therefore, ceased further solicitation and retired from the work, with the

* Minutes of the Board of Directors, pp. 490, 491.

thanks of the Board at its next meeting for his commendable exertions and his generous unrequited services.

Thus another year passed without the desired chapel, and it was not until 1875 that any real advance was made towards its erection. It was at last accomplished in that year through the effective agency of the Rev. John M. Faris, one of the original members of the Board of Directors of 1859, who was at the time secretary of the Board and general agent of the Seminary. Mr. Faris had been an indefatigable and successful financial agent of the Seminary for several years prior to 1867. Rev. I. N. Candee, D.D., was agent for a short time in 1867 and was succeeded by Rev. William B. Truax, one of the early graduates of the Seminary, in the class of 1859–1861. Mr. Truax rendered important service to the Seminary in that capacity through a series of years from 1868 to the meeting of the Board in October, 1872, when failing health led him to resign. He was a faithful, energetic agent and had been successful in raising, by his collections among the churches, the funds needed from year to year for the current expenses of the institution.

In December, 1873, the executive committee again engaged Mr. Faris, who in former years had shown so much ability in collecting funds, to enter upon the much-needed work of general and financial agent, and to this office he was elected by the Board itself at its annual meeting in April, 1874. He at once applied himself, in connection with his general work, to this special object of raising the means to build the chapel and library. He was allowed by the Board full discretion as to the amount to be raised and the method of raising it. Mr. Faris hoped to get some of Mr. Spring's former subscriptions renewed, but he did not deem it necessary under the changed condition of the times to raise so large a sum as fifty thousand dollars. He saw that the building needed could then be put up for a far less sum and his plan was to secure it not from many, but a few liberal donors.

The idea was a good one and he was soon able to bring it to a practical and satisfactory realization. He set to work, by personal application and by correspondence, to lay the cause

of the much-needed chapel before certain prominent gentlemen, who, as he knew, felt a deep interest in the Seminary. He urged its claims with such success that when the Board held its annual meeting in April, 1875, he had plans for a building already drawn and was ready to report the favorable result of his financial applications to these gentlemen. He laid before the Board three brief communications, the result of his repeated conversations and correspondence with three influential and liberal friends of the Seminary, in which each pledged himself to give $5,000 for the object, on condition that each of the others should do the same

These public-spirited donors were Hon. Cyrus H. McCormick, Hon. Jesse L. Williams of Fort Wayne, Indiana, and Mr. Claudius B. Nelson of Chicago, the last two members of the Board of Directors, and the first of the Board of Trustees. Mr. Faris laid before the directors plans and estimates for a building made by the former architect of the Seminary, Mr. G. P. Randall, and reported that after making full inquiry he was convinced that a substantial brick and stone edifice of ample dimensions for chapel, library and lecture-rooms could be erected that season for about $15,000. The pledges of the three gentlemen were so reliable and the estimated cost so low and at the same time so trustworthy, being given on Mr. Faris's and Mr. Randall's sound practical judgment, that the Board, without further delay, determined to go forward with the undertaking, relying upon the agent's ability to collect whatever additional amount might be required for furnishing and equipping the building.

The Board of Directors accepted the several propositions of Messrs. Williams, Nelson and McCormick brought before them in the report of the agent and adopted the following minute expressive of their sentiments on receiving this joint and generous donation:

"The Board of Directors have heard through their agent, with great pleasure, of the offer of the Hon. C. H. McCormick, Hon. J. L. Williams and C. B. Nelson, Esq., to give to the Seminary five thousand dollars each, for the purpose of building a chapel, library and other rooms attached for the institu-

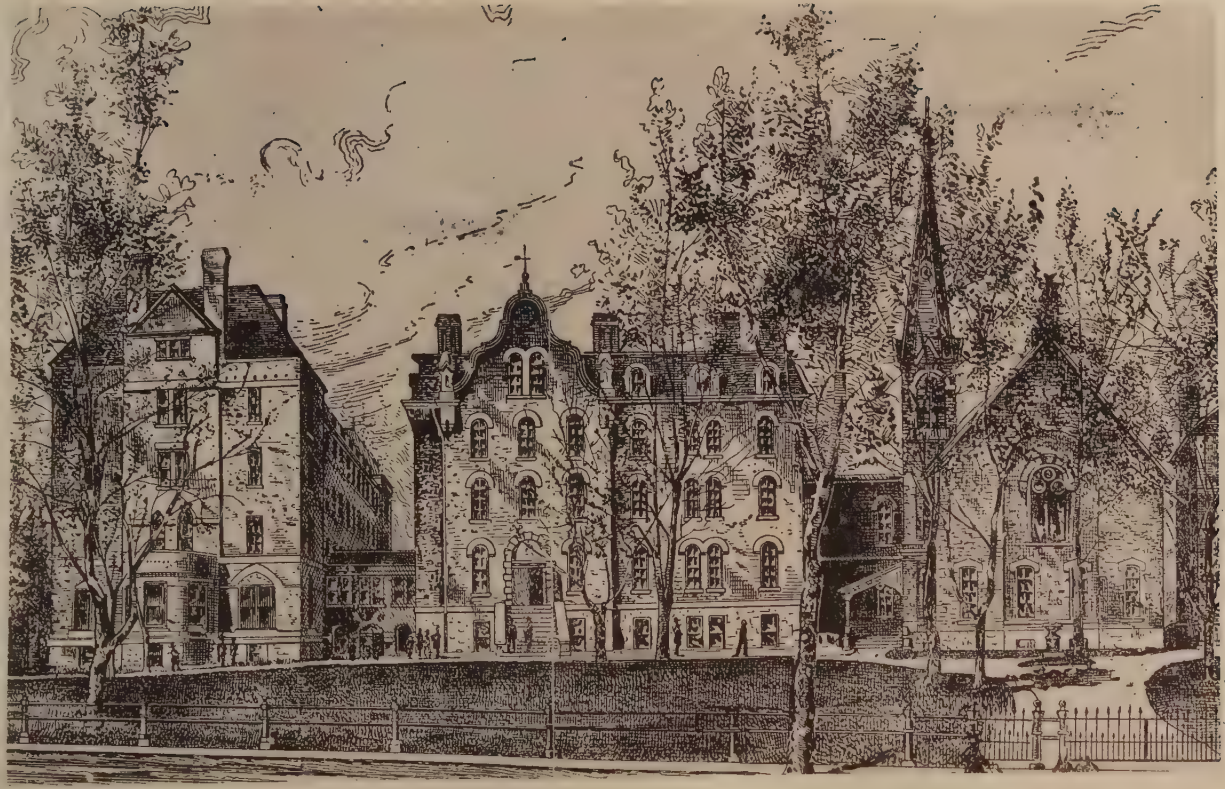
tion. They would hereby express their grateful acknowledgments to these gentlemen for this large and noble benefaction and their appreciation of the great service thus rendered to the Seminary and to the whole Church. The institution has long felt the need of an additional building for this purpose; and the Board in accepting this liberal and seasonable donation, by which the Seminary can at once secure so great a benefit, feel that the generous donors are entitled to the lasting gratitude of all the friends of the institution and of our Church in the Northwest."

The Board on motion of Rev. John M. Faris, who was one of its members, then appointed Messrs. C. B. Nelson and H. G. Miller of the directors and Hon. R. B. Mason of the trustees a building committee, with full power to act in the premises and with directions to proceed in the work with promptness.*

On the 19th of June, 1875, the corner stone of this second building of the Seminary group was laid, with appropriate ceremonies, under the direction of the executive committee of the Board of Directors. The need of it had been so long felt that the occasion was one of joy and congratulation to all who had an interest in the Seminary. At the invitation of the executive committee, Hon. R. B. Mason, chairman of the building committee, presided and laid the corner stone. Professor F. L. Patton offered the prayer, Professor W. M. Blackburn read selections of Scripture and Professor L. J. Halsey delivered the address, in which he recounted in grateful remembrance the history of the institution from its origin through all the diversified experiences which God had caused it to undergo. Referring to the munificent donors Dr. Halsey said:

"I have no words adequate to express my appreciation of the value of these benefactions and of the importance of this new building in the onward progress of the Seminary. We cannot doubt that it marks a new era and a new departure in its career of usefulness. We shall hold the donors, the agent, the building committee and all who have contributed to the enterprise in perpetual honor. I congratulate my colleagues

* Minutes of the Board of Directors, pp. 545-550.



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of the faculty and the honorable Board of Directors and Trustees, who have worked so long and faithfully for the institution, and also all its scattered alumni, students and friends, on this happy occasion. This new house will fill a vacancy and meet a want which has long been most deeply felt. May this second temple be even more sacred and blessed than the first, by reason of the continual in-dwelling of God's presence and the blessing of His protecting providence. May the richest blessings of Almighty God, Father, Son and Holy Ghost, rest upon this work of our hands and make this place beautiful and glorious. From these sacred halls may there go forth in all time to come a succession of learned and godly ministers, to bless the Church and carry the glad tidings of salvation to the ends of the earth." The closing benediction was pronounced by Professor Charles Elliott.

The work of building was carried forward through the summer and fall of 1875 and the edifice was completed and ready for occupancy by the middle of the ensuing winter. For several months before the close of the session of 1875–1876 the new and attractive rooms were used for lectures and recitations, adding greatly to the convenience and comfort of professors and students. When the Board of Directors held its seventeenth annual meeting its sessions occupied the large chapel. A room of nearly the same size had been fitted up for the library, at that time comprising about eight thousand volumes. Mr. Faris, in reporting to the Board the completion of this much needed and convenient edifice, which had occupied his unremitting energies for a good part of the year, stated that he had collected for it in all to that date the sum of $17,385, that its whole cost had been about $18,000 and that $1,000 more would be needed to make everything complete.

The formal dedication of the building took place in the chapel April 6th, 1876, during the meeting of the Board of Directors. According to previous appointment, besides the usual religious services, two addresses were delivered on the occasion. One was made by Rev. Jonathan Edwards, D.D., LL.D., the president of the Board, and the other by Rev.

Abbott E. Kittredge, D.D., one of the directors and pastor of the Third Presbyterian church of Chicago. Both were able and in the best style of their distinguished authors. Dr. Edwards's address was one of much length and careful preparation and withal of unusual historical value, inasmuch as it traced the history of the Seminary from its origin down through all its earlier years. A single sentence near the opening of this masterly and instructive address will suffice to show the purpose and method of the author. After referring to the occasion and to the attractive edifice with its pleasant surroundings, he said:

"God has given to us these comforts and these accommodations. Or rather let us say with the devout prophet judge of Israel, 'Hitherto hath the Lord helped us.' 'Hitherto.' From whence? From what point in the past shall we take our departure that we may realize and may appreciate the kind and the amount of help wherewith the Lord hath helped us; the providence, the men and the policy of which our Seminary is the resultant? I shall ask you to glance back over half a century, which includes our history as an institution, while I give some sketches and reminiscences of persons and incidents deserving of lasting and grateful remembrance, my information being derived from personal observation or from original sources. For obvious reasons I shall speak only of those who have departed this life. The living can speak for themselves, nay, their works praise them in the gates."

Both of the addresses delivered at the dedication of the chapel and library building were afterwards published in pamphlet form, and with them those that had been made at the time of the laying of the corner stone of the same building.

In recording the happy consummation which had at last crowned the effort to build the Seminary chapel the executive committee, in their report to the Board of Directors in 1876, did not fail to make honorable mention of the agent, Rev. J. M. Faris, to whose skill and devotion in the cause the final success was so largely due. But for his exertions this second edifice probably could not and certainly would not have been erected at that time of financial embarrassment. The commit-

tee said: "The general agent of the Seminary has been indefatigable in his every effort to serve the best interests of the Seminary. These efforts may not tell very much in the way of raising money or endowment. The financial condition of the country has been such that success was not to be expected. He has, however, in many ways succeeded in keeping down expenses, and has upon many occasions manifested a noble and generous liberality in contributing of his means to assist the Seminary. With his own means he has largely and generously contributed to make available at once the large and noble contribution of another (Mr. C. B. Nelson) in real estate. The Rev. John M. Faris has deserved and has the thanks of every friend of the Seminary." *

Although much had been gained for the Seminary in the accession of this new and spacious edifice, still other important work remained to be done. The institution was greatly widening its influence by the regular instruction of five professors, and also of an accomplished teacher in elocution, Professor Robert L. Cumnock, who had been appointed from year to year since 1872 to give this special training to the students. But no advance had yet been made in securing a larger endowment for the chairs of the three professors who had been longest in the service. Mr. McCormick as far back as 1871 had promised to give the sum of $15,000, or $5,000 to each chair, in order to raise the salaries of the three incumbents, if others would contribute to the same object. Nothing, however, had as yet been done in that line, much as the directors desired it. The executive committee in making their satisfactory report in 1876 in regard to the chapel could do no more than express their strong desires on the other point, in the following earnest words:

"There remains yet a noble work to be done for the Seminary. The endowment of the chairs filled by Professors Halsey, Elliott and Blackburn is insufficient, and as yet the chair filled by Dr. Patterson is unendowed. These are really important and pressing matters. An endowment or permanent fund for defraying current expenses, other than salaries, is very much needed. We have all regretted the want of more social

* Minutes of the Board of Directors, p. 581.

privileges in the immediate vicinity of the Seminary and can but regret that there is not any way that we see to erect on our lands residences for our professors. If this could be done it would make the Seminary much more desirable for theological students. All these matters we would commend to those who have means and a desire to serve the Master." *

The great need of professors' houses and social privileges so clearly seen in 1876 had to be endured several years longer before it was supplied. Yet relief came at last and within less than a decade.

Before passing from this period of the history mention must be made of the fact that during it the Board was deprived by death of two of its valuable and honored members, Rev. John G. Bergen, D.D., of Springfield, Ill., and Hon. Isaac Scarritt, of Alton, Ill. They were both faithful and efficient members of the Board and always present at its meetings when health permitted. Dr. Bergen had moved to Illinois in early life, and had rendered great service to the Presbyterian Church in Central Illinois as a preacher of the gospel and as a founder and pastor of its early congregations. He was a fast friend of the Seminary from its establishment at Chicago and gave the money to found its very first scholarship in 1859.

Dr. Bergen was a native of New Jersey. He was born in 1790, was educated at Princeton and licensed by the Presbytery of New Brunswick, and was a pastor in his native state until he came to Illinois in 1828. He settled at Springfield when it had a Presbyterian church of only nineteen members. Many revivals of religion attended his ministry. During an active life of about twenty years in that place and its vicinity seven hundred church members were received and six churches were organized in the county, largely through his influence. He took an active part in the reunion movement of the Church and was made moderator of the reunited Synod of Illinois in 1870, at the age of eighty years. He died at his residence in Springfield on the 17th of January, 1872. While a zealous Presbyterian and devoted to his own Church, he was a man of most catholic spirit and liberality towards all evan-

* Minutes of the Board of Directors, p. 583.

gelical denominations. He lent a helping hand to all temperance, Sunday school and educational movements, being in some of them a pioneer and leader. It has been well said of Dr. Bergen that "his spirit was love; such love as made him willing always and everywhere to sacrifice himself in the most wonderful charity for those who in opinion differed from himself and in a joyousness through life like that of a child."

The Board, at its annual meeting in 1872, adopted the following memorial on his death, presented by Rev. F. N. Ewing, chairman of the committee who had been appointed to draft it:

"As it has pleased Divine Providence, since the last meeting of the Board, to remove from us Rev. John G. Bergen, D.D., of Springfield, Ill., who died Jan. 17th, 1872, we would hereby, as a Board, express and record our high appreciation of the character and services of Dr. Bergen. He was one of the faithful and honored members of the Board, attending its meetings and taking a lively interest in the success of the Seminary, having founded one of its first scholarships. He was one of the pioneers of the Presbyterian Church in this state and spent a long life of devoted and faithful labor in the ministry. He never ceased to give both to the Church and the Seminary his active co-operation and his deepest Christian sympathies. While we deplore his loss and shall miss his genial presence and able counsels from our deliberations, we feel assured that death to him has been eternal gain. Of few men can it be more truly said than of Dr. Bergen 'Heaven gave him length of days, and he filled them up with works of usefulness.'"*

The Hon. Isaac Scarritt was a ruling elder in the Presbyterian church at Alton, Illinois. He was one of the ten representative men of the former New School branch of the Church who were elected to membership in the Board of Directors by the General Assembly of the reunited Church in May, 1870, and he continued to serve in this capacity until his death, in 1874. At the annual meeting of the Board in April, 1874, Dr. R. W. Patterson, on behalf of the committee

* Minutes of the Board of Directors, p. 458.

appointed to prepare a suitable minute in regard to his death, presented the following report, which was accepted and adopted:

"Resolved, That we have been pained by the intelligence of the death of Hon. Isaac Scarritt; and that, while humbly bowing to the holy will and providence of God in this event, we deeply feel that by it this Board has sustained the loss of a judicious and active member, and the cause of theological and Christian education of an earnest and efficient friend whom we have all delighted to honor.

"Resolved, That a copy of this action be furnished to the family of our deceased brother." *

It is not inappropriate to mention in this connection another faithful friend and helper of the Seminary, whose death occurred at a period a little earlier. This was Wesley Munger, Esq., of Chicago, who was one of the early members of the Board of Trustees and who for several years held the responsible office of its treasurer. He was early and largely connected with the grain elevator business of Chicago, in which, by industry and energy, he accumulated a large fortune. He was a man of sterling Christian character. His health failing in the winter of 1867, he started for a trip to Florida, accompanied by Mrs. Munger, but died on the way, at Nashville, Tenn., on the 24th of January, 1868.

The following minute on the death of Mr. Munger is taken from the records of the Board of Trustees, under date of March 31st, 1868. It was drafted by Mr. Eliphalet Wood, who succeeded Mr. Munger in the office of treasurer of the Board:

"Since the last meeting one of our number has been removed by death. Mr. Wood presented the following preamble and resolutions, which were ordered to be placed upon record:

'Whereas, By the sudden providence of God, Wesley Munger, one of our associates in the Board of Trustees of the Presbyterian Theological Seminary of the Northwest, has been removed by death; and

* Minutes of the Board of Directors, p. 519.

'Whereas, The connection that has so long and pleasantly existed between him and ourselves is now closed forever; therefore be it

'Resolved, That in the removal of Wesley Munger the Seminary has lost one of its safe advisers, the Church one of its most devoted and exemplary members, the family circle its cherished head and the community an honest man, 'the noblest work of God.'

'Resolved, That to the family and kindred of the deceased we tender our warmest Christian sympathy and condole with them in their irreparable loss.

'Resolved, That the secretary of our Board enter this testimonial upon the records, and transmit a copy to the family of the deceased and to the next annual meeting of the Board of Directors.'"

CHAPTER XX.

RESIGNATIONS AND CHANGES IN THE FACULTY.

1876–1881.

Dr. Patton and the Swing Trial. Internal Growth. Average Attendance. Matron of the Seminary. Hebrew Tutor. Method of Examination. Character of the Students. Year of Revival. Social and Religious Life in the Seminary. Students Entertained by Professors. The Institution Like a Home. Testimony of the Alumni. Public Entertainments. After the Reunion. Students' Reception. Financial Condition. Large Arrearage of Debt. Economical Policy. Reduction of Salaries. Action of the Board on Salaries. Committee of Ladies. Thanks of the Board. Resignation of Prof. Patton. Action of the Board. Resignation Withdrawn. Agents to Raise Funds. Thanks to the Agents. Mr. McCormick's Portrait. His Donations for the Arrearage. Professor Patton again Resigns. Efforts to Retain Him. His Decision to go to Princeton. Final Letter. Resignation of Dr. R. W. Patterson. Resignation of Drs. Halsey, Elliott and Blackburn. Their Letters. Cause of these Changes. Dr. Halsey made Professor Emeritus. Tribute to Drs. Elliott and Blackburn. Financial Agent Resigns. Action of the Board.

Dr. Patton's connection with the Seminary and the chair of Theology extended from 1872 to 1881, a period of about nine years of active service. During a considerable part of the time he held three offices and exerted a marked influence in each of them. Soon after his inauguration as professor of Theology in the Seminary he became editor of "The Interior," the Presbyterian weekly newspaper of Chicago, and after a few years he was called to the pastorate of the Jefferson Park Presbyterian church of the city. Each of these offices he held for several years, in addition to the professorship which extended through the whole period. Besides this, he at one time felt himself called upon, by a sense of duty, to take the lead in the famous Swing trial. This occurred in 1874, the third year

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of his incumbency at the Seminary, and made that year an era to be remembered in the religious circles of Chicago and in the quiet life at the Seminary. Of course it was but an episode in the history of the school and taking place, as it did, in vacation time, without any action whatever on the part of the faculty, the Seminary, as such, was in no way responsible for the prosecution or its results. This is all the more apparent when it is considered that Dr. Patton, besides his relation to the Seminary, sustained at the time two other important relations, one to the Chicago Presbytery of which he was a member and the other to the newspaper of which he was editor. It was, indeed, in the exercise of his official functions as the responsible editor of a religious journal, reviewing in his own paper some of Professor Swing's published sermons, that Dr. Patton took the first step that led to the trial.

For the space of four or five years following the Swing trial and the erection of the chapel building, the work of the Seminary was carried forward very successfully and smoothly under the instruction of its five professors. The average attendance of students from year to year was larger and their average ability in scholarship was higher than had ever been witnessed before in any equal period of the Seminary's history. Both the faculty and the successive examining committees of the Board of Directors were greatly cheered and encouraged by the manifest tokens of solid growth and advancement in the institution, and both bodies made mention of the fact in their annual reports. There seemed now but little lacking to place the hitherto much retarded school on a basis of broad and permanent success, on which it might soon realize the hopes of its founders and the high demands of the Church in the Northwest.

During this period the institution was favored in its boarding department with the skillful management of Miss Anne Williamson, who was appointed matron from year to year for eight or nine years. She was a lady admirably qualified for the place, who gave entire satisfaction while she held it and retired only after her health had failed in the service, deeply regretted by students and professors. During the sessions of

1876 and 1877 the increasing number of students demanded an assistant instructor in Hebrew and, under the advice of the faculty, the executive committee called to this service Professor B. Maimon, an accomplished Hebrew scholar, who held the position of tutor for several years.

The following item, taken from the annual report of the Board of Directors to the General Assembly of 1877, in relation to changes made at this time in the method of examinations, will give an idea of the general advancement in scholarship and thoroughness which the institution was making during these sessions: "The examinations, which were unusually thorough, revealed to the Board the very gratifying fact that both professors and students have applied themselves with increasing diligence, zest and success to their respective work. Our committee report that they consider it the best examination it has ever been their privilege to attend in the institution. They make special commendatory mention of the written examinations in theology and in history, and of the enthusiasm and attainments of the junior class in the Hebrew language, under the tuition of Professor Maimon. Fortunately for the Seminary he was employed by Professors Patton and Elliott, with the consent of the executive committee, to give instruction in this language." *

Another extract from the records of this new and brightening period will serve to illustrate the spirit of hope and enthusiasm felt alike by professors, students and directors during these five fruitful years. In the annual report made by the professors to the Board of Directors in April, 1877, they say, among other encouraging things:

"The faculty have been greatly gratified by the large increase of students. It is a much larger number (nearly fifty) than has ever been in the institution at any former time. We would record the fact, with grateful acknowledgment to God, as an encouraging token of the divine favor, and also as showing the increasing confidence felt by the Church in the Seminary. The young men who are now with us have come from a very wide region of the country and from an unusually large

* Minutes of General Assembly of 1876, p. 120.

number of colleges and seminaries. They have pursued their studies during the term with great harmony among themselves and with the evident purpose of deriving the greatest possible benefit from the instruction of the professors. We have never had a session in which the internal machinery of the institution has moved on with so little jar or friction. Though the number has been large, yet the matron (Miss Anne Williamson) has often remarked that the highest decorum has always prevailed and the session has been unusually pleasant and satisfactory. This is perhaps in part due to the superior character of the students, but it is no doubt mainly to be attributed to the deep religious and spiritual devotion which has prevailed from the beginning to the end of the session. It may indeed be characterized as the year of revival and every inmate of the Seminary has appeared to be fully under its influence."

At this point in the history it may be of interest to speak more definitely of the social and religious life within the institution which had been developed during the preceding years. This had by no means been neglected by the professors. They had all been Seminary students themselves and they had not forgotten the essential conditions of a happy and successful student life at such a school. From the first in all their intercourse with the student body they made it a point of duty as well as of pleasure to meet the young men committed to their charge on the friendly and familiar ground of personal companionship. It was not enough to meet them for daily study in the class room, but the professors cordially invited every new student to the circle of their own families, where they met other guests gathered for social acquaintance and entertainment. Under the influence of this friendly intercourse between the students and the professors and their families, the institution soon became in a measure the center of an active social and religious life which contributed not a little to the enjoyment and to the spiritual growth and culture of the successive bands of young men who came within its influence. Probably every young man who had a home in the Seminary during those earlier days and responded to the social advantages offered carried away with him at the end of his three

years course recollections of the place and of his teachers and fellow students which would stand among the pleasantest of his life.

Miss Williamson, the excellent lady who presided over the boarding department of the institution, did much to produce this pleasant social condition of things among the students. By her fine administrative ability and her admirable skill in conducting this difficult department she won the high regard of both the students and professors. Not only did every student feel that he had access to the families of the professors and to the frequent social entertainments given at their homes, but he also felt that the Seminary household itself where this genial, obliging and kindly Christian woman presided was like a pleasant family to him. Her influence on all alike was that of a friend and sister. In sickness, some serious cases of which occurred, as well as in health, things moved on in the building with the precision of clock work and no student was ever allowed to feel that he was far from home or neglected.

During this period another interesting experience of life at the Seminary was witnessed in frequent social entertainments within its own walls. Upon the completion in 1864 of the first building erected on the grounds, the institution was provided, in its recitation rooms, wide corridors and large dining room, with such accommodations and facilities for public social gatherings as to seem to invite them. These entertainments were sometimes given by the ladies of the Presbyterian churches of the city, and at other times the students themselves entertained their friends from the churches. Some of these occasions were literary in their character, as when readings were given by the popular and gifted teacher of elocution, Professor Cumnock, or popular lectures were delivered by different members of the faculty. Within this compact little community of a score or two of students gathered under one roof, enjoying such privileges and all intent on the great purpose which had called them from their homes for a three years' residence in the Seminary, life moved on very smoothly. It is almost needless to say that this company of Christian young men thus gathered for theological study was harmonious, contented and happy in a very

high degree. Such was the experience at the time and such has been the subsequent testimony of the successive classes of young ministers who found a congenial home in the Seminary under these favoring circumstances. Many of them have since told us of those happy days. The professors themselves furnished an example of perfect unity and fraternity in all their intercourse one with another, whether official or private. No harsh or discordant word regarding each other ever escaped their lips and no antagonistic sentiment or doctrine was ever uttered in their public discussions.

From an early period the wives of the professors, with ladies of the Fullerton Avenue church and of other Presbyterian churches in the city, established the custom of furnishing at the Seminary, with the assistance of the students themselves, a social entertainment, which was given almost every session, and sometimes at shorter intervals, for the purpose of making the churches of the city acquainted with the institution and at the same time of contributing to the social enjoyment of the students in their own home. These annual or occasional gatherings contributed not a little to the friendly intercourse between the students and these churches, as well as to that social and religious life which prevailed at the institution and helped in some degree to mould the pastoral and evangelical character of all its inmates. Such gatherings, such influences and such opportunities for social and spiritual development are not to be neglected or lightly esteemed in the education of young men training for the ministry of Christ. The professor of Pastoral Theology and Homiletics in the institution always ranked them high among the means of grace and in this judgment he was in full accord with the views of all his colleagues. It is not improbable that of the many advantages provided for the students during these earlier years at the Seminary, and indeed in all subsequent years, none have been remembered with greater interest as conducive alike to their profit and enjoyment than these social gatherings which so bound teacher, pupil and friend together in the ties of a common brotherhood in Christ.

One occasion of this kind may be instanced as illustrating all the others. It is that which occurred in the session of 1870–

1871, following the reunion of the Old and New School branches of the Presbyterian Church. It was thought by the ladies of the Seminary and other influential friends who felt an interest in its welfare that a large social entertainment should there be given with special reference to this auspicious reunion. Accordingly notice was sent to all the churches of the city of the time for the proposed gathering. The inmates of the Seminary took pleasure in preparing their rooms and the public halls so as to have the building ready for the visitors, many of whom had never before been within its walls; and the ladies in charge from the several churches made ample preparation in the way of refreshments for the occasion. It proved to be, as had been expected, a great success, a most enjoyable opportunity for the meeting of new friends and the reunion of old ones. It brought professors, students and many of the leading gentlemen and ladies of the city into the most agreeable association as contributors to a common cause and as joint owners in the same educational establishment. The entertainment lasted through the afternoon and evening of the day on which it was held, and during all the hours until late at night there was an unbroken stream of arriving and departing guests. It was estimated that between four and five hundred visitors were in attendance during the afternoon and evening, many of whom gave expression to their great satisfaction in having the opportunity of seeing the Seminary with its professors, students and friends under such pleasant circumstances. Some prominent gentlemen, who had never been in the building before, remarked that they were much gratified to learn for the first time that they had come into joint possession of an institution so vigorous, so promising and so successful.

In more recent years another social occasion has been observed with much interest at the return of each annual session. Since the year 1880 the students, with the concurrence and presence of the faculty, have established the custom of holding a social meeting in the Seminary, on an evening soon after the opening of the term, for the purpose of giving a welcome to the incoming members of the junior class. This is known as the students' reception and it has grown into an

occasion of special interest with the increasing numbers of each new class during the last ten years. At this meeting the address of welcome is delivered by some member of the senior or middle class selected for the purpose, and to this an address in response is made by a member of the new class chosen by his fellow members. Other appropriate exercises follow in order. To these receptions the students invite the professors and their families and also the young ladies of their acquaintance in the families of the neighborhood. They are always pleasant and enjoyable occasions and contribute largely to the social element of Seminary life.

But, notwithstanding these cheering prospects within the walls of the institution, there was not a corresponding advance in its financial condition. There was a serious falling off in its pecuniary resources. The necessary annual expenditure was largely in advance of its income. A large arrearage of indebtedness to the professors had already accumulated and it was growing larger every year. Heavy taxes and large special assessments had been levied on the property, the annual income from the invested funds had been much reduced because of the lower rates of interest, some of the funds were no longer yielding any income and it seemed for a time impossible to raise money from the churches for current expenses or to add a dollar to the endowment. The laborious solicitor, Rev. John M. Faris, who was through these years the financial agent of the Seminary and who had hitherto been so successful in his work, now found it impossible, by any exertions or personal sacrifices he could make, to supply this growing deficiency in the income or to reduce this heavy indebtedness.

At the annual meeting of the Board of Directors in April, 1879, it was found that the institution was in arrears to Professor Patton for salary $8,320, to the three other endowed professors $9,640, to the agent $1,655, and, besides this, owed $12,000 for taxes and assessments on the grounds and $2,000 for costs and other expenses on the consolidated endowment fund, making an aggregate debt of $33,615. It was evident that a crisis had come in its financial condition which it was difficult to meet. So far from making any further enlargement or

expansion of teaching facilities, it became manifest that the only policy left was to curtail expenses to the lowest point possible and put the whole administration of affairs on a basis of the most rigid economy.

This policy was at once adopted so far as it could be carried out. The Board, by its committee, conferred with the three professors whose salaries were derived from the much reduced income of the consolidated endowment fund. The professors agreed that their salaries should be reduced to an amount which could be paid by this income, which would be to each professor about $1,500 per annum. They all were willing to make great sacrifices in order to reduce expenses and bring their own remuneration within the income of the funds, for they were in cordial sympathy with the highest good of the institution and with the endeavors of the Board to extricate it from the existing serious embarrassments. The Board, at this meeting in April, 1879, passed a resolution acknowledging its indebtedness to the three professors for past salaries and providing for the payment of interest at six per cent. on the same out of the income of the consolidated fund, but at the same time they resolved that "This Board, with only the present assets, cannot afford to add another dollar to the indebtedness already incurred to the three professors." *

During the foregoing year a committee of Presbyterian ladies of Chicago, consisting of Mrs. C. B. Nelson, Mrs. W. C. Goudy, Mrs. Samuel Howe, Mrs. L. J. Halsey and Mrs. R. W. Patterson, had been engaged for some time in doing a much-needed work for the Seminary. The furniture and bedding belonging to the institution had worn out from long use and the library-room needed a suitable outfit. These ladies, with the aid of others, raised funds and refurnished completely the rooms and halls of the old building, and also furnished the library. For this service the Board in 1879 passed the following resolution: "Resolved, That the cordial thanks of the Board be and they hereby are tendered to these ladies for their efficient voluntary services in this matter and also to other

* Minutes of Board of Directors, Vol. 2, p. 110.

ladies and friends who have liberally co-operated with them in this good work."

A called meeting of the Board of Directors was held in the Seminary June 10th, 1879, to take under consideration a communication from Professor Patton tendering to the Board his resignation of the chair of Theology in the Seminary of the Northwest, to take effect April 1st, 1880. Professor Patton had been recently elected, by the Synod of the English Presbyterian church, to the chair of Apologetics in their theological college at London, and this call he felt it to be his duty to accept. The Board were much averse to releasing Professor Patton from the important position in the Seminary which he was filling to their entire satisfaction, and felt that they could not give him up. They voted at once to very respectfully and yet decidedly decline the resignation, and they appointed a committee to confer with him on the subject, to see if some way could not be found by which he could be retained.

This committee, after a long interview with Professor Patton, in which they presented their reasons for asking him to withdraw his resignation and remain in his position, reported to the Board that he had expressed a willingness to take into thoughtful and favorable consideration the suggestions of the committee and to communicate his final determination as early as possible. They also recommended the two following resolutions, which were at once unanimously adopted by the Board: "Resolved, first, that we agree to pay Dr. Patton, on or before July 1st, 1879, the sum of ten thousand dollars in full for all claims of salary from the Seminary up to September 1st, 1879. Resolved, second, that for the future we pledge the honor of the Board to pay promptly and in full Dr. Patton's salary, at the rate of $4,500 per annum, and also to maintain the endowment of his chair at the full sum of $50,000."

In order to carry out this agreement the Board appointed a committee consisting of Rev. Willis G. Craig, D.D., and Rev. Josiah Milligan, two of its own members, to have superintendence of the matter of raising funds for the Seminary, with full power to employ such person or persons as agents as they might

think proper.* The committee, thus specially appointed to raise funds for the Seminary and open the way for Dr. Patton's continuance in the chair of Theology, were eminently successful in their undertaking. The churches of Illinois and other states responded to the call with wonderful alacrity. It was a large sum that had to be raised, but the agents went at their work with enthusiasm and it was soon secured. By the 10th of July, 1879, they were able to report to the executive committee of the Board that, as the result of their efforts and those of the general agent, Rev. J. M. Faris, the amount of ten thousand dollars, to meet Dr. Patton's proposition in regard to his salary to September 1st, 1879, had been secured and would be paid to him. They also reported at the same time that he had declined the call to London and withdrawn the resignation of his professorship in the Seminary. The executive committee also reported to the Board at its annual meeting in April, 1880, that, on the payment of this sum of $10,000, Dr. Patton had generously relinquished the further sum of $2,000 due him from the Seminary, that it might go as a contribution to the funds of the institution.†

At the annual meeting of the Board in April, 1880, the following minute was adopted in relation to the services of Rev. Dr. Craig and Rev. Mr. Milligan in raising the money which had gone to the payment of the large indebtedness to Dr. Patton:

"Resolved, That the Board hereby acknowledges, with great gratitude, the distinguished services to the Board of Directors of the special committee consisting of Rev. Willis G. Craig, D.D., and Rev. Josiah Milligan, in the raising of so large a sum of money towards the liquidation of the embarrassing debts which threatened the prosperity of the Seminary. Particularly do we recognize the generosity with which one of the committee has given his services as special agent at a nominal rate of compensation and the other member has served the Board entirely gratuitously."‡

At this meeting the Board was informed that in compliance

* Minutes of the Board of Directors, Vol. 2, pp. 124, 129.
† Minutes of the Board of Directors, Vol. 2, p. 133.
‡ Minutes of the Board of Directors, Vol. 2, p. 148.

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with their request, made some years before, the Hon. Cyrus H. McCormick had presented to the Seminary his portrait suitably framed, and that it already hung in the parlor, Whereupon, on motion, unanimously adopted, the thanks of the Board were tendered to Mr. McCormick. Judge Samuel M. Moore also informed the Board that some friends had made him the medium of presenting to the Seminary valuable portraits, suitably framed, of President Jonathan Edwards and his wife. The valuable gift was accepted by the Board and Judge Moore was requested to communicate their thanks to the donors.

During the preceding year, through the energetic efforts of the general agent, Rev. J. M. Faris, and the special exertions of Dr. Craig and Mr. Milligan, the financial condition of the Seminary had been greatly improved. Of the $10,000 raised for Dr. Patton's arrearage, Mr. McCormick had given $5,000, and to aid in paying the other professors he had contributed $4,000. The debt for taxes and assessments on the property was provided for and that to the agent had also been liquidated. In their report to the Board in April, 1880, the special committee say, in a tone of grateful praise to a kind providence: "The serious indebtedness which pressed so heavily on the Board at its last meeting when your special committee was appointed has been reduced from $30,000 to less than $3,000, to liquidate which balance on the land a large part of the money is within reach." *

But these brightening prospects were speedily clouded over again by another letter of resignation from Professor Patton. At a meeting of the Board, called for the purpose, November 9th, 1880, a communication was received from him under date of September 22d, 1880, informing the Board that he had been elected by the directors of the Princeton Theological Seminary to the R. L. Stuart professorship of the Relations of Philosophy and Science to the Christian Religion in that institution; and that, after giving the whole matter the fullest consideration, he had concluded to accept the appointment and therefore placed in the hands of the Board his resignation of the

* Minutes of the Board of Directors, Vol. 2, pp. 160, 163.

professorship of Didactic and Polemic Theology in the Seminary of the Northwest, with the request that the same should take effect on the 1st day of May, 1881. The Board of Directors felt that Dr. Patton's retirement from the Seminary at this juncture would be a serious loss to it and they were extremely reluctant to accept his resignation. They at once passed a resolution unanimously and urgently asking him to withdraw it and appointing a committee of conference to lay before him the reasons why he should remain where he was. This committee consisted of the Hon. J. L. Williams, president of the Board, Rev. Willis G. Craig, D.D., Rev. W. W. Harsha, D.D., Rev. A. T. Pierson, D.D., Rev. Josiah Milligan, Hon. Samuel M. Moore, Hon. John Coats and Thomas M. Sinclair, Esq.

After full conference between Dr. Patton and this able committee, in which they presented the strong claims of the Seminary and its widening field of usefulness as arguments which should weigh against his leaving the institution at this time, and after proposing to send a delegation of their number to Princeton, in order to remove any difficulties in Dr. Patton's mind in relation to his obligations in that quarter, the matter was left by the committee with Dr. Patton for his final decision to be communicated to the Board at an early day. The question of duty was one of much perplexity, as expressed by Dr. Patton in one of his letters to the president of the Board, under date of November 24, 1880, in which he speaks feelingly of his "sincere desire to do only what will best promote God's glory" and of his "entire readiness to stay here or go to Princeton, as may seem best at last."

After as little delay as was possible when so grave and perplexing an issue of personal duty was concerned, Dr. Patton communicated his final determination in the following letter to the president of the Board, which was laid before the body at a special meeting held on February 8, 1881:

Chicago, 17th Dec., 1880.

"The Hon. J. L. Williams.

My Dear Sir:—I was requested by the Board at its late meeting to give my final answer respecting my letter of resig-

nation, now in the hands of the Board, to yourself, the president. I write now to say that, after giving the whole subject the fullest and calmest consideration and particularly after weighing carefully the arguments that were so forcibly urged in favor of my remaining here, I am nevertheless of the opinion that I ought to go to Princeton; and my conviction upon the point is now so settled that I have said to the committee here, or rather to Judge Moore, a member of the sub-committee, that I am quite prepared to take the full responsibility of a decision and that I do not think any advantage would attend the visit of a committee to Princeton. I beg you therefore to regard my resignation as virtually accepted and that you will not think that I am acting without regard to the strictest proprieties, if, in order that no further delay may be occasioned, I signify my acceptance of the Princeton call to the chairman of the committee having the matter in charge.

I am, my dear sir, Truly yours,

Francis L. Patton." *

Dr. Patton continued his instruction in the Seminary until the close of the session, April 1, 1881, when his connection with it ceased. In September of the same year, Dr. Robert W. Patterson resigned his professorship in the Seminary, which was the chair of Christian Evidences and Ethics. He had occupied the chair for seven years and rendered valuable service while he held it, but, the chair being unendowed and the period having expired for which the Second Presbyterian church of Chicago, his former charge, had assumed the payment of its salary, the connection ceased.

The history of the Seminary has now reached a date, after a period of twenty-two years at Chicago, when there occurred almost an entire change in the faculty of instruction. Besides the two resignations already mentioned, three others were offered to the Board of Directors about this time, as the result of the action taken by the Board at its annual meeting in April, 1880. At that meeting, after an interlocutory session, the Board adopted the following minute:

"Resolved, That the present financial condition of this

* Minutes of the Board of Directors, Vol. 2, pp. 167-185.

Seminary seems to demand that the three chairs which derive their support from the consolidated endowment be vacated by the resignation of their incumbents, in order to a reorganization and readjustment of those departments of instruction which are connected with said endowment. And the Board therefore request that those chairs be vacated by the resignation of those three professors, such resignation to take effect not later than April 1, 1881."

Under this action the professors holding the chairs in question, each of whom had been appointed to his chair by the General Assembly, Drs. Leroy J. Halsey, Charles Elliott, and William M. Blackburn, responded to the wishes of the Board and sent in their resignations during the time specified. Dr. Halsey's letter addressed to Judge Moore was in the words following:

"Chicago, October 1st, 1880.

Hon. Samuel M. Moore,

Dear Sir:—In compliance with a resolution of the Board of Directors of the Theological Seminary of the Northwest at its last annual meeting, requesting the vacating of three chairs in the Seminary on account of financial embarrassments, I hereby tender to the Board, through you, my resignation of the professorship of Historical and Pastoral Theology and Church Government, to which I was appointed by the General Assembly of our Church in 1859, the resignation to take effect, as asked by the Board, the first of April next.

"After so many years spent in the congenial and much loved labor of this professorship, I had hoped it might be the will of God to continue me in it till the close of life, and that I might die, as the venerable Dr. Alexander expressed it, 'with the harness on.' While, therefore, deeply regretting the necessity which seems now to require a dissolution of the pleasant relation in which I have so long stood, I shall not cease to feel a deep and abiding interest in the welfare of an institution to which my whole heart and a large part of my working life have been devoted. Ever praying for its prosperity and never despairing of its success, even in 'the day of small things,' I am

Respectfully and truly yours, L. J. Halsey."

The letter of resignation of Dr. Elliott was sent to the Board a few months later, and is as follows:

"Presbyterian Theological Seminary, Chicago, Feb'y 7, 1881.
To the Reverend, the Board of Directors of the Presbyterian Theological Seminary of the Northwest:

In compliance with the request of your reverend body, I resign the chair of Biblical Literature and Exegesis, to which I was elected by the General Assembly in session at Peoria, Illinois, in 1863. Permit me to add that, prior to the request of your reverend body, I had resolved to resign my chair at no distant future. It is on record in the minutes of the General Assembly of 1871, p. 627, that your reverend body recommended the division of my chair into two, viz.: one of Old Testament Literature and one of New Testament Literature. The General Assembly approved the recommendation, Assembly Minutes, p. 685. In all seminaries fully manned, such a division exists and in some there is, in addition to the two chairs, a tutor in Hebrew. In the present state of Biblical Literature one man is utterly inadequate to discharge the duties of both chairs. It was for this reason, and not on the ground of the double labor involved, that I had determined to resign. I felt that I could not do justice to both departments of Biblical study, and that the Seminary must suffer damage as long as they remained united.

"Inasmuch as I have been informed that my letter, addressed to your reverend body at its last meeting (I did not keep a copy and cannot recall the date) has been construed, contrary to any intention on my part, as in some way reflecting on the action of your reverend body and also as reflecting on the professor of Theology, which was very far from my mind, I hereby beg permission to withdraw cheerfully said letter, at the same time reserving to myself the right of making such statements to the General Assembly as my views of propriety may justify. The statements will be submitted to your reverend body at the close of the term.

With sentiments of the highest regard,

Yours,
Charles Elliott."

Dr. Blackburn's resignation was conveyed to the Board a little later in the words following:

"April 1, 1881.

"To the Reverend, the Board of Directors of the Presbyterian Seminary of the Northwest:

Dear Sirs:—In compliance with the action of the Board of Directors one year ago this day, with reference to the vacation of the chair occupied by me, I hereby respectfully tender my resignation of the professorship of Biblical and Ecclesiastical History in the Presbyterian Theological Seminary of the Northwest. In terminating thirteen years of professional labor in this institution, I beg leave to express my grateful recognition of all favors conferred upon me by the Board of Directors.

Yours very respectfully,

William M. Blackburn." *

Of the five professors then resigning, Dr. Halsey was the only one who had been connected with the Seminary through the whole period since 1859. For twenty-two years he had acted as secretary of the faculty and had not failed to present each annual report to the Board and to bear a part in each annual examination of the students. Dr. Elliott had been a professor since 1863, eighteen years; Dr. Blackburn since 1868, thirteen years; Dr. Patton since 1872, nine years, and Dr. Patterson since 1874, seven years. It seemed indeed a sad turn of affairs, unexpected and, perhaps, unavoidable under the peculiar embarrassments of the Seminary, which required that these earnest, experienced and indefatigable teachers, who all appreciated so greatly the work to which they had here been called and who had thus far been so pleasantly associated in devotion to a common cause, should now retire from their loved occupation and seek employment in other fields. The change, however, was gradually made. The five professors all continued faithfully at their posts through the entire session of 1880–1881, keeping the Seminary classes well at work in all the departments and closing with the usual examinations before the Board in April, 1881. The whole number of students

* Minutes of the Board of Directors, Vol. 2, pp. 170, 183, 191.

in attendance was twenty-three, ten of whom received the certificate of graduation. The contemplated changes in the faculty caused no break or suspension in the regular studies of the Seminary course.

The three professors who had been longest in the service of the Seminary had not been consulted beforehand as to the necessity of making this change and knew not that it was in contemplation until the action was taken. The measure was to them a painful surprise, as well as a disappointment, as regarded their personal relations to the Seminary. Having spent so many years in connection with the institution during its days of trial, it was natural that they should wish to go on with the work until full success was assured. In the case of Dr. Halsey, who had been longest in the service, the desire was gratified. In the reconstruction of chairs which soon followed, his former chair was divided and he was made professor emeritus and placed in charge of one of the divisions of his old department.

His two colleagues, Drs. Elliott and Blackburn, were soon called elsewhere to useful and honorable positions in the Church. Dr. Elliott was appointed professor of Hebrew in his alma mater, Lafayette College, Pa., and Dr. Blackburn accepted the presidency of the Presbyterian college at Pierre, Dakota. At the time of their election to the Seminary chairs and during their continuance in them, they had both won a wide reputation for ability and learning in their respective departments. They were patient, laborious and indefatigable in the work of teaching and long experience had made them successful in it. In the judgment of the Board of Directors, as attested by its annual committees of examination, and in the judgment of their colleagues of the faculty, they rendered a valuable service to the Seminary as long as they were connected with it. The author, who was so long associated with them in work and friendly intercourse, esteems it a pleasure, as well as an act of simple justice, to render this tribute to the character and services of the two faithful men who, with himself, so long bore under many discouragements the heat and burden of the day of small things in the history of the Seminary.

The work they accomplished was not without its deep and lasting influence on the character of the institution. The successive classes of students who, from year to year, enjoyed their accurate and fruitful instructions in preparation for the ministry are now successful workers over a wide field. Nor do they forget the zealous endeavor and the scholarly enthusiasm of these honored and loved instructors.

To these resignations in the faculty may be added another which was offered to the Board about the same time. It is that of the financial agent of the Seminary, Rev. John M. Faris, who had held this responsible and laborious office since 1873, during a period of much depression and embarrassment. He felt constrained by the difficulty of raising the funds needed by the Seminary to retire from the work and therefore tendered his resignation in April, 1880. The Board accepted his resignation and adopted the following minute, expressive of their sentiments on the occasion:

"In accepting the resignation of Rev. John M. Faris as general agent of the Seminary, the Board desires to record its appreciation of his patient, faithful, tireless, sacrificing labors in the financial administration of the institution. No man has performed more effective service for the Seminary at a greater cost of time and strength and with larger personal self-denial. He has discharged his duties with exceptional carefulness, system, fidelity to details and conscientiousness and the debt owed to his efforts by the Seminary cannot be paid by the most ample acknowledgment." *

On the retirement of Mr. Faris from his agency, the Board, at the annual meeting in April, 1880, appointed the Rev. Josiah Milligan to act as agent of the Seminary. Mr. Milligan during the preceding year had been associated with Dr. Craig in a special and most successful agency for raising funds, and upon the discharge of that committee he was now entrusted with the whole work as financial and general agent. In this position he continued during the two years following. †

* Minutes of the Board of Directors, Vol. 2, p. 153.
† Minutes of the Board of Directors, Vol. 2, p. 148.

HON. SAMUEL M. MOORE, LL. D.

CHAPTER XXI.

MR. McCORMICK AND THE ENDOWMENT FUND.

1880–1881.

Mr. McCormick a Member of the Board of Trustees. His Relation to the Board of Directors. Made an Honorary Member of the Directory. Three Other Honorary Directors Elected. Deep Interest of Mr. McCormick in the Seminary. His Encouraging Letter to Judge Moore. His Position as to the Seminary. Offers a Large Increase of Endowment. A Second Letter. Action of the Board on his Proposal. Amount of his Donations. The Patron of the Seminary. Scholarship of Thomas A. Galt. The Catherine Galt Fund. Embellishment of the Grounds. Death of Rev. Fielding N. Ewing. Tribute of the Board to his Character and Services. Death of Thomas M. Sinclair. Resolutions in Reference Thereto. Death of William G. Holmes. His Life and Character. Services to the Seminary. Death of Warren Norton. His Useful Life. Death of Dr. Elliott. His Ability and Character. Professor in the Seminary Eighteen Years. Professor in Lafayette College. His Published Works. His Nativity. Education and Family.

As has already been stated, the Board of Directors chosen by the General Assembly of 1859, when they met in Chicago for the first time on May 28th of that year for the purpose of organizing as a Board and preparing for the opening of the Seminary, elected three new members on the Board of Trustees, one of whom was Cyrus H. McCormick, the liberal founder of the endowment fund. It seemed natural and right that one who had just contributed a hundred thousand dollars to the institution should be given a place among its responsible and honored trustees. Mr. McCormick continued to hold this position from term to term, through all the period from 1859 down to the point of time which has now been reached in this history, the year 1880.

But at this important and critical juncture of the Seminary

administration, it seemed desirable that Mr. McCormick should stand in a more intimate relation to the institution and to its directory than he had hitherto borne. He had already at different times, in 1870 and in 1875, added largely to his original donation of 1859, and it had now become apparent that the institution could not be carried to an early and complete success without further endowments from his liberal hand. The directory, in grateful appreciation of his past services, desired his presence and his encouraging voice in its annual councils. Prompted by considerations of this kind, the Board of Directors, at their annual meeting of April 1, 1880, adopted the following amendment to the second article in the constitution, subject to the approval of the General Assembly, namely:

"The Board of Directors shall also have power, at their discretion, annually to elect not to exceed four honorary directors. Said honorary members shall continue in office for the same term as other directors, and shall be entitled to and expected to exercise all the privileges of directors except voting. Said honorary members shall be authorized representatives of the Board and of the interests of the Seminary in their respective places of residence and fields of labor." *

Anticipating approval of this amendment by the General Assembly, the Board proceeded at once to elect as an honorary director Hon. Cyrus H. McCormick, for the term of four years ending April 1st, 1884. Mr. McCormick was present at this meeting and at once took his seat as an honorary member. A little later, at the same meeting, the Board elected three other gentlemen to the same position, namely: Rev. George L. Spining, D.D., of Kalamazoo, Michigan; Rev. Robert Sample, D.D., of Minneapolis, Minnesota, and Hon. H. C. Clark, of Bellevue, Nebraska. When the General Assembly met in May, 1880, it ratified this amendment to the constitution of the Seminary, confirmed these elections and "cordially commended this Seminary to the approbation and fostering care of the churches of the Northwest, as not only their peculiar

* Minutes of the Board of Directors, Vol. 2, pp. 145, 146.

institution but also as promising great and increased usefulness in this broad and growing region." *

In the summer of 1880 Mr. McCormick was absent from Chicago, with his family, at Richfield Springs, New York, whither they had gone for health and recreation. But he felt a deep solicitude for the welfare of the Seminary, which still was in much need of funds, both for its current expenses and for the fuller endowment of its professorships. The Board of Directors had decided that there should be a reconstruction of the chairs and it was as yet uncertain whether Dr. Patton could be retained, although he occupied the only one of the chairs which had been fully endowed. While these changes were in contemplation and there seemed to be no little uncertainty as to the future of the Seminary, the following important communication from Mr. McCormick was received by Judge Moore, an influential member of the Board and the chairman of its executive committee. The letter is full of strong encouragement and shows an unabated interest in the institution for which he had already done so much. It well illustrates the strength of his abiding purpose to go on with the work he had begun, even under the most unfavorable circumstances. It is as follows:

"Richfield Springs, N. Y., August 28, 1880.

Hon. Samuel M. Moore.

My Dear Sir: I answer your letter of 23d as soon as I can, and I trust in full time to suit the committee that goes East. First, I expect to make good any promises I have made in the true interest of the same. I trust you and all concerned will so understand. Second, the Seminary must be tided over from this time to 1888. If others stand back and refuse to aid I cannot afford to see all our past labor lost. The thing must be done. Third, I of course am bound, and am pleased to be bound, to see that Dr. Patton has his $4,500 a year, until 1888, as stated in my two letters, of August 7th and the previous one accepted in yours now before me. Fourth, I am bound for fifty thousand dollars to the Seminary agreeably to my offer, as I believe I stated to you and also published.

* Minutes of the General Assembly of 1880, pp. 59, 177.

Fifth, so soon as the churches shall have given fifty thousand I will add five thousand dollars for every five thousand over the fifty thousand thus raised, until the sum of two hundred thousand dollars shall have been raised, one half of which shall then have been raised from the other friends of the Seminary and one half from myself. Sixth, in this matter I greatly desire prompt and hearty action and cheerful concurrence of all, such as are expressed by Dr. Johnson. Let not a word of discouragement be uttered by any one. Let not the enthusiasm of Dr. Johnson be dampened. The thing can be done, soon, pleasantly and to the joy of us all, if all will now unite in a vigorous and determined effort, going to work without objections and with a good will. I hope all this may be found plain, and will need no explanation. I may add that I highly approve of sending a committee to the East.

Very truly yours,

C. H. McCormick."*

This emphatic and hopeful letter clearly defined the position which Mr. McCormick had always held regarding the endowment of the Seminary. It was the position of co-operation and united action. He had not from the first expected to carry the whole burden of the endowment. But he was willing to bear his own share, and even more than half the burden, if the Church at large, or the other friends of the institution, would contribute according to the measure of their ability. Nothing pleased him better than to give freely to the common cause provided others would do the same. And there had already been a strong effort made in 1879, before Mr. Faris resigned his agency, to get the churches to respond to this feeling of Mr. McCormick that the Church at large should contribute more freely to this important school than it had hitherto done. His letter expresses his abiding purpose that the Seminary shall not fail for lack of funds, but, at the same time, his strong desire that all its friends should lend a liberal helping hand.

This letter was followed by another of like spirit in November. The Board of Directors met by a special call, on the 9th

* Minutes of the Board of Directors, Vol. 2, p. 171.

of November, to consider the resignation of Professor Patton, and adjourned to the 23d of the same month. At this adjourned meeting the following communication was received from Mr. McCormick, who had now returned to Chicago:

"Chicago, November 23, 1880.

To the Hon. J. L. Williams,

President of the Board of Directors of the Theological Seminary of the Northwest.

Dear Sir: I have to say to you, and through you to the Board, that in view of the prevailing feeling as to the weight of responsibilities resting at present upon this Seminary, I have determined to add to the fifty thousand dollars proposed by me in the correspondence between Judge Moore and myself (which correspondence is now in your possession), to be given to and for the benefit of said Seminary as proposed in said correspondence, the further sum of twenty-five thousand dollars ($25,000). Respectfully,

C. H. McCormick." *

After the reading of the foregoing communications, a committee was appointed to draft a suitable minute expressive of the views of the Board on receiving Mr. McCormick's offer. Rev. W. W. Harsha, D.D., chairman of this committee, presented the following paper, which was adopted:

"The Board of Directors of the Theological Seminary of the Northwest receive with very great satisfaction the announcement that the Hon. Cyrus H. McCormick now offers unconditionally the liberal sum of seventy-five thousand dollars to increase the endowment funds of the Seminary. With pleasure the Board here note the fact that this donation of Mr. McCormick makes his contribution to the endowment of the institution aggregate the munificent sum of one hundred and ninety-five thousand dollars. Besides, he has generously given ten thousand dollars for immediate expenditure, to-wit: five thousand in 1875–1876 towards the erection of the chapel and five thousand in 1880 towards assessments and indebtedness to the professors.

"The Board desires to record its profound gratitude to the

* Minutes of the Board of Directors, Vol. 2, p. 172.

Head of the Church for giving to this generous patron the disposition as well as the means to thus equip and maintain this important Theological School out of his deep unselfish love for the Presbyterian Church, and prays that his days may be prolonged that he may witness abundant fruit as the result of his large-hearted benefactions. The Board further hopes that this noble example may not fail to exert a salutary influence upon the Church, stimulating others to a like generosity in proportion to the means God has given them.

"Resolved, that the hearty thanks of this Board be and they hereby are tendered to the Honorable Cyrus H. McCormick for his princely liberality towards the Seminary, and that the secretary be directed to present him a copy of this entire minute duly authenticated." *

Rev. Josiah Milligan then offered the following paper, which was also adopted:

"Whereas, Hon. Cyrus H. McCormick has shown his abiding interest in our Theological Seminary by his present princely gift of $75,000, and whereas he has pledged himself in certain contingencies to duplicate every $5,000 raised from other sources, and whereas it is the judgment of this Board that we shall need, in the next few years, the sum of $200,000 to endow professorships, found scholarships, erect buildings and pay contingent expenses; Therefore, resolved, that the Board make an honest, urgent and persevering effort to raise, within the present Seminary year, the sum of at least one hundred thousand dollars." †

On motion of Rev. Arthur T. Pierson, it was also "Resolved, that the secretary be directed to have the paper adopted by the Board, in reference to Mr. McCormick's gift of seventy-five thousand dollars, neatly engraved and framed before presenting it to him."

Stimulated and encouraged by Mr. McCormick's liberal hand, the Board of Directors, as shown in the foregoing action, undertook to raise the large additional sum of one hundred thousand dollars, aside from his gifts, in order to

* Minutes of the Board of Directors, Vol. 2, p. 175.
† Minutes of the Board of Directors, Vol. 2, p. 176.

carry out what seemed to be the much needed enlargement of the institution. The time really seemed to have come for this wider and larger development. With such a tried and substantial donor as Mr. McCormick endorsing the scheme and pioneering the effort, it would appear as if the cause of the Seminary should now no longer lack the sympathies and the helping hands of the whole Church of the Northwest.

To a limited extent the Seminary had enjoyed the sympathies and liberal co-operation of the churches of the Northwest through all its years of trial. The first agents, Messrs. Spring and Farris, had met with much success in 1859; so also had Mr. Ewing in 1863, in raising funds to erect the first building, and Mr. Faris in 1875, to build the chapel. In like manner the appeals of the agents, Mr. Faris, Mr. Truax, Mr. Milligan, Dr. Craig and others, had been responded to with very liberal contributions from the churches. Not a few large-hearted individuals at different points had been found, from time to time, ready to help in creating a library and in founding scholarships. More than once too, the benevolent ladies of the Chicago churches and of churches at a distance had rendered important service in furnishing the Seminary buildings. Indeed all the money for the current expenses of the institution had come from liberal individuals or liberal churches.

But no large endowment fund had ever been raised from the outside contributors. There was in this respect the same slowness and want of co-operation on the part of the Church at large at this time which had been manifested at the beginning and had continued through the entire history of the institution, and so the one hundred thousand dollars was not raised. Hitherto Mr. McCormick had been compelled to bear the burden of the endowment almost alone. The failure of this last "honest effort" to add a hundred thousand dollars to the funds, or even the half of it, made it plain beyond all question that the institution could not depend for its further enlargement on the general contributions of the whole Church, but must look to the one supporting hand which under God had held it up through so much of the past. It was not that he

desired to stand alone in this beneficence of endowing all the chairs, but that no one else could be found who was willing to take part in the honor.

At the meeting of the Board of Directors in April, 1879, the trustees in their annual report communicated the fact of the reception of what proved to be in the years following a most opportune and valuable donation to the Seminary. The agent of the Seminary, Rev. J. M. Faris, had placed in their hands, in the form of investments, the sum of five thousand dollars from Thomas A. Galt, Esq., of Sterling, a member of the Board of Directors. Mr. Galt's purpose in this donation was that one half of the amount should be for the founding of a scholarship to be called the Thomas A. Galt scholarship, and that the other half should constitue the Catherine Galt fund for embellishing the grounds and buildings of the Seminary, the annual income of said fund to be applied to this object under the supervision and direction of the faculty. The timely contribution was accepted by the Board and applied according to the liberal donor's intention. It has done good service for the institution from year to year, both as regards the permanent scholarship and the ornamental work of beautifying the grounds and buildings, adding not a little to the increasing attractiveness and comfort of the Seminary premises. Under a judicious expenditure of the annual income of this embellishing fund, which bears the name of Mr. Galt's wife, the whole aspect of the Seminary grounds has been greatly changed and improved. Broad grassy plats, graveled walks and boulevards, trees, shrubbery and flowers artistically arranged give an air of culture, elegance and refinement to the whole campus not perhaps excelled at any other seat of sacred learning in our land. To the lover of the beautiful it cannot be other than a perpetual satisfaction and a great help to study in the midst of surroundings so tasteful and facilities so convenient.

During the sessions of the Board of Directors at its special meeting in November, 1880, the sad intelligence was received of the death of one of its most distinguished and efficient members, the Rev. Fielding N. Ewing of Decatur, Illinois. As narrated in a preceding chapter, Mr. Ewing had been an active

member of the body from its organization in 1859, as he had also been of the preceding synodical Board from 1857. No man of all the directory had been more deeply interested in the welfare of the Seminary, had done more to shape its progress or had rendered to it more signal services at critical stages in its early history. He was a man of unusual practical wisdom in the administration of public affairs. He was scarcely ever absent from the meetings of the Board and his influence in its counsels was always recognized by his colleagues as eminently judicious and weighty. He was a native of Kentucky, was educated at the University of Nashville in Tennessee, under Dr. Philip Lindsley, and was trained for the ministry at Princeton Seminary, New Jersey, under the admirable instruction of Drs. Alexander, Miller and Hodge. After a few years of preaching in his native state, he removed to Illinois and settled at Decatur, where he married and exercised the pastoral office until compelled to give up preaching on account of the failure of his voice. Still he continued to the end of life to exercise a most efficient and useful ministry for the Church, as well as to labor in this Seminary directory.

When the tidings reached the Board of Directors that his earthly life had closed, they appointed a committee to draft a suitable minute, commemorative of his character and his services to the Seminary. The Rev. W. W. Harsha, D.D., chairman of the committee, presented the following paper, which was adopted:

"The members of this Board receive with sincere and profound sorrow intelligence of the demise, on last Thursday, the 18th of November, 1880, at his residence in Decatur, Illinois, after a painful and lingering illness, endured with Christian resignation, of their esteemed colleague, Rev. Fielding N. Ewing. Mr. Ewing had been an efficient member of the directory for a continuous period of considerably over twenty years. At the time of the adoption of this Seminary by the General Assembly, and the consequent opening in Chicago in 1859, and through the eventful years following, his wise counsels and his earnest and unselfish exertions contributed very materially to its establishment and prosperity.

"The Board gratefully records its appreciation of his exceptionally invaluable services, especially in that earlier formative and critical period of the Seminary's history in this city;

"First, in effecting, after prolonged negotiation, during which he was obliged to make more than one trip to New Albany, Indiana, an amicable adjustment of the complicated questions relating to the old Seminary property in that city, at issue between the trustees there and here. Our brother's sound judgment, patience and self-abnegation in this whole affair, were of eminent service to the institution, which has not hitherto been adequately recognized.

"Second, in re-securing, by judicious and painstaking efforts, the donation when it was in danger of being forfeited of the immensely valuable lands on which the Seminary is now located.

"Third, in devoting over three months of the inclement winter of 1862–1863 to the personal solicitation and collection from numerous donors, chiefly in the city of New York, at an entire cost of less than four per centum, of about sixteen thousand dollars, for the purpose of erecting the present commodious Seminary edifice, and in then superintending its erection, without charge, with consummate care and judgment.

"Fourth, in further gratuitous and laborious services for years in the administration of the details of the internal business affairs of the institution, in all of which he was discreet and untiring and shunned ostentation and conspicuity.

"Fifth, in making cash contributions, aggregating the liberal sum of over fifteen hundred dollars, in the first six years of the Seminary's operations here, towards meeting its modest current expenses.

"The Board gladly makes this record of its estimate of the character and services of our beloved brother, now taken to rest with the Saviour, and directs the secretary to convey to the bereaved family a copy of this minute, with assurances of our sincere sympathy with them in this sorrow." *

The next year, at the annual meeting in 1881, the Board of Directors was informed of the recent death of another of its

* Minutes of the Board of Directors, Vol. 2, p. 173.

prominent and useful members, Mr. Thomas M. Sinclair, a ruling elder of the Presbyterian church of Cedar Rapids, Iowa. Rev. Thos. H. Cleland, D.D., of the committee appointed to draw up a suitable memorial of Mr. Sinclair, presented the following minute, which was adopted and ordered to be sent to Mrs. Sinclair, and also to be published in the papers of Chicago and Cedar Rapids:

"Whereas, This Board has heard with painful regret tidings of the sudden death of one of its most esteemed and efficient members, Mr. Thomas M. Sinclair, therefore,

"Resolved, 1st, That in this most mysterious dispensation, our only comfort and refuge is to bow in profound stillness before His inscrutable will, who is wonderful in counsel and excellent in working.

"2d, That in Thomas M. Sinclair we recognized a gentleman of rare urbanity and generosity, a man possessed of uncommon gifts of intellect and business qualification, a Christian blameless in life, pure in purpose, energetic in action, broad and liberal in his benefactions and thoroughly consecrated to his Master and his Church, a patriot who loved the country of his adoption and a philanthropist who has left the marks of his devotion, wisdom and energy in an improved public sentiment in the country, respecting the treatment of the Indian population.

"3rd, That, while we deplore the loss sustained by the Church and country of a devoted Christian and eminent citizen, this Board particularly recognizes its loss of a valuable and active member.

"4th, That in the suddenness of his removal from a career of usefulness of enlarging promise, God is calling those who survive him to quickened zeal and consecrated devotion in life, benevolence and labor, no one knowing how short may be his opportunity of usefulness.

"5th, That this Board tenders to the family of our brother and co-laborer our real and tender sympathies, and we do prayerfully commend them to the God of all comfort and grace, who is able to relieve a stroke even so sudden and heavy.

"6th, That the above expression of the appreciation and sympathy of this Board be conveyed to his family and also become a part of the records of this Board.

Respectfully submitted,

T. H. Cleland."*

To this necrological record of directors of the Seminary removed by death about this time must be added the name of another, William Gillet Holmes, who, although not in actual service on the Board at the time of his death, had been for many years one of its energetic and faithful members. He had, in fact, been on each of the boards of administration and on one of them from an early period. He was one of the constituent members of the first Board of Directors, elected by the General Assembly of 1859, and he continued in active service on that Board until 1873. For two or three years, from 1867 to 1869, he was also a member of the Board of Trustees and for a short time he acted as its secretary and treasurer.

Mr. Holmes was an earnest friend of the Seminary, and warmly attached to the Presbyterian Church. In whatever relation he stood he was regarded by all who knew him as a man of high integrity and of zealous devotion to the cause of Christ. He was a native of Scotland, having been born in Ayrshire, March 6th, 1824. When quite young he came with his parents to America and the early part of his life was spent in the State of New York. He removed to Chicago in 1857, where he established himself in the book business, selling chiefly religious and theological works of sterling character. In this, the chief work of his business life, he exerted a wide and salutary influence over the growing populations of the Northwest. In 1848 he married a sister of Robert Carter, the well-known publisher of New York. Mr. Holmes was for many years an active ruling elder in what was known as the South Presbyterian church of this city, where he continued until his relations were transferred to the Jefferson Park church on the West Side. In this last connection he died Dec. 22, 1880, after a most consistent and useful Christian life. His wife and one daughter survived him.

* Minutes of the Board of Directors, Vol. 2, p. 207.

Yet another of these early friends of the Seminary must here be mentioned in the number of the deceased. This was Mr. Warren Norton, who at different times held a place on each of the boards of administration. Mr. Norton was one of the nine charter members named in the act of incorporation, by which in 1857 the legislature of Illinois constituted the "Board of Trustees of the Theological Seminary of the Northwest." In 1864, having ceased to be a trustee, he was elected a member of the Board of Directors, in which body he continued to serve until 1872. Mr. Norton was a native of the State of New York, having been born in Yates County in 1813, and was educated at Geneva, N. Y. On coming to the West he settled at Janesville, Wis., where he was engaged in business about ten years, during which time he became a member and an elder of the Presbyterian church. In 1864 he moved to Chicago and was associated in the grain commission business with the firm of Munn & Scott. He became an elder of the North Presbyterian church of this city and afterwards of the Fourth Presbyterian church, which office he held until his death. Mr. Norton took a deep interest in all Christian work, was a staunch advocate of the Presbyterian Church and a faithful friend of the Seminary and was prompt in his attendance on the church and on the Seminary boards while connected with them. In all his relations, public and private, he was a man of integrity, a consistent Christian and a kind-hearted gentleman. His wife, with one son and a married daughter, survived him.

Dr. Charles Elliott, who resigned the chair of Biblical Literature and Exegesis in the Seminary after a faithful service of eighteen years, has during the preparation of this history been called from earth to heaven. It is therefore eminently fitting that in addition to what was said of him in connection with his resignation something more should be here recorded in regard to his life and character, which entered so largely into all that was permanent and good in the upbuilding of the institution. In 1882, the next year after Dr. Elliott ceased to be a professor in the Seminary, he was made professor of Hebrew in Lafayette College, at Easton, Pa. There he continued to give instruction until his labors were brought to an

end by his death on January 14th, 1892. In connection with the work of teaching in the college Dr. Elliott pursued his favorite Biblical studies and prepared several learned and valuable works for the press, residing only a part of each year at Easton, as his course of instruction extended through but one term.

But it is of Dr. Elliott's work and life in the Seminary that the writer wishes especially to speak. His colleagues in the faculty all held him in high esteem as a thorough and accomplished scholar, an indefatigable and conscientious teacher, a most genial and companionable friend and a zealous and enthusiastic co-worker in every department of ministerial education. He was regarded by the wide circle of his friends and brethren as one whose extended scholarship conferred honor on his profession and whose character was everywhere a passport to distinction.

At the time of his appointment to a chair in the Theological Seminary of the Northwest, Dr. Elliott had already won a high reputation at the Miami University, Ohio, as a professor of the classical languages. As a teacher he was patient, laborious, thorough and accurate in his efforts to give instruction, and he did not fail to infuse his own scholarly enthusiasm into the minds of those committed to his care. He was so diligent and indefatigable himself in the pursuit of knowledge in whatever field he studied that he had a mastery of every department of study belonging to his chair, and no student ever found him unprepared to answer questions propounded to him. During his long service in the Seminary, it is safe to say that he was rarely known to make a mistake or fall into error on any point belonging to his department. In the period of his instruction it devolved on him to cover the whole course, not only of elementary Hebrew training, of New Testament Literature and of General Introduction and Hermeneutics, but also of the regular Old Testament and New Testament Exegesis. In order to do this satisfactorily he had to be a very busy man. He had to meet in course each of the three classes and this necessitated giving on an average ten or eleven recitations or lectures per week during the

whole time of his connection with the institution. No man could have thus filled the two departments of Greek and Hebrew for so long a time and so successfully without being a teacher of the highest order. That he did thus succeed to the entire satisfaction and even admiration of the students who were under his instruction during these years would no doubt be attested by every one of his pupils who had been faithful and diligent to profit by his learning. As to his own superior knowledge in his wide department, both in point of its extent and its thorough accuracy, the half dozen learned volumes which came from his pen during and since these years in the Seminary stand as a sufficient demonstration.

The writer, who was associated with him in the faculty during all this period, who met him daily, who attended the examinations of his classes from year to year, who often heard him in the lecture room and in the pulpit, can with pleasure bear witness to his thoroughness as a teacher, to his high integrity as a man, to his conscientious zeal as a minister of God and a theological instructor, to his genial, loving character as a friend and as a Christian gentleman. His kindness, courtesy, modesty, unselfishness, affability and general companionableness were proverbial in the Seminary, as in every other circle where he was known. No man could well have aught against Dr. Elliott. He was a favorite with the students and with everybody else who had the pleasure of his acquaintance. Some wondered that a man of books, so profound a Hebrew and Greek scholar, so widely read in the history, science, philosophy and literature of his own tongue and of other languages, should at all times be so approachable and affable in the social intercourse of life, so ready to speak a kind word to every one he met and to lend a helping hand to all in need. But these characteristics sprung spontaneously from the natural generosity of his large heart and from that benevolent, unselfish spirit which dwelt within him and adorned his whole Christian character.

The period of Dr. Elliott's connection with the Seminary was in many respects a time of unusual trial, and with his col-

leagues he had to do his work at serious disadvantage. But the faithful service he rendered to the institution in all these years was a most important and valuable one. As attested by the annual reports of the examining committees of the Board of Directors, as well as in the judgment of the professors and the students, he did his work with unremitting zeal and with marked success, and in so doing he contributed his share of labor and patient effort to carry the Seminary through that period of depression and to secure for it the standard of scholarship and the triumphant success which it has since attained. His efficient work, with that of his coadjutors, laid a good foundation for all time to come and has left an impress on the institution which will not be effaced. The young men who sat under his scholarly instruction in their preparation for the ministry are now successful workers for Christ in every part of our own country and in foreign lands. They do not lightly esteem the wise counsels, the loving, fatherly instructions of this venerable and beloved professor. They honored and loved him while here, and while life lasts they will remember his hearty, cheerful words of encouragement and Christian sympathy.

It was the habit of Dr. Elliott while a professor in the Seminary to attend all the meetings of the professors and students for devotional exercises and to bear his full share in these services of prayer and of praise and of conference. His influence in this respect was of the most instructive and useful order. In addition to this, he also, at the invitation of the professor of Homiletics, always made it a point of duty and of privilege to be present at the exercises of the students for the composition and delivery of sermons. In their exercises he cheerfully bore a part. His fine literary taste in English composition and his superior acquaintance with the interpretation of the Scriptures in their original tongues made him a superb critic of these homiletical productions of the students. His criticism was always to the point and was regarded as of the highest value not only by the professor in charge but by the students, as he never failed to throw new and interesting light on the subject in hand.

Dr. Elliott was born at Castleton, in Scotland, March 18, 1815. He came to this country with his parents when he was four years old. At the age of nineteen he entered Lafayette College as a student and was graduated in the class of 1840. From 1843 to 1845 he was principal of an academy at Xenia, Ohio, and during the next four years was professor at the Western University of Pennsylvania at Pittsburgh. In 1849 he was called to the chair of Greek Literature and Logic in Miami University, Ohio, where he remained for fourteen years. In 1858 he was ordained to the gospel ministry and supplied for some time a church near Oxford, Ohio, until in 1863 he was called to the important position of professor of Biblical Literature and Exegesis in the Presbyterian Theological Seminary at Chicago. Dr. Elliott's published works are "A Treatise on the Sabbath," "A Treatise on Divine Inspiration," "A General Introduction to the Prophetical Books in Lange's Commentary," "Biblical Hermeneutics," "The Mosaic Authorship of the Pentateuch," "Old Testament Prophecy" and "Christus Mediator." At the time of his death he had in preparation for the press works on "Biblical Theology" and "The Higher Criticism." In June, 1891, he received the honorary degree of Doctor of Laws from Hamilton College, N. Y. In 1844 Dr. Elliott married Miss Henrietta Udell, of Princeton, N. J., who survived him but a few weeks, leaving an only daughter, Mrs. H. M. Elliott, of Chicago.

CHAPTER XXII.

NEW PROFESSORS AND NEW BUILDINGS.

1881–1883.

Reconstruction of Chairs. Dr. Halsey made Emeritus Professor. Dr. Herrick Johnson, D.D., Elected. One of the Chairs Divided. Rev. Edward L. Curtis Elected. Three New Professors Elected. All Decline. Rev. Thomas H. Skinner, D.D., Elected Professor of Theology. New Houses for the Professors. The Opening of the Session of 1881. Dr. Halsey in Charge of the Classes in Theology. Dr. Skinner Accepts his Position. Parts of Instruction Assigned to Dr. Skinner and Dr. Johnson. New Testament Literature and Exegesis to Dr. Halsey. Close of the Session. Drs. Craig and Marquis Re-Elected. Dr. Craig Accepts. Session of 1882–1883. Mr. McCormick Offers to Build Three Dwellings. A Director of the Seminary for Life. Constitution Amended. Four New Dwellings. Endowment Money Used in Building. Action of the Board. A Wise Investment. Dr. Marquis Accepts. Session of 1883–1884. Full Faculty. Inauguration of Drs. Skinner and Craig. Dr. Skinner Thanked. Religious Meetings of the Students. Influence of Moody Meetings in 1876. Decease of Dr. R. C. Matthews. His Service to the Seminary. His Long Pastorate.

At the annual meeting of the Board of Directors in April, 1881, the important business of re-adjusting the professorships of the Seminary and of electing new incumbents to the vacant or newly created chairs was at once brought before the body. The old professors had sent in their resignations to take effect at this time and it was of essential importance that the institution should not be left without instructors. The Board had indeed appointed a committee, at its preceding annual meeting, consisting of Dr. J. M. Gibson, Dr. W. W. Harsha, Rev. Josiah Milligan, Rev. A. G. Wilson and Hon. Samuel M. Moore, to examine into the matter and report to the meeting of 1881 the action necessary to be taken.

This committee on the reorganization of the chairs reported

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to the Board recommending that Dr. L. J. Halsey, who had been in the service of the Seminary since 1859 as professor of Historical and Pastoral Theology and Church Government, should be asked to continue in its service as professor emeritus, a part of the duties of his former chair being assigned to him. He was accordingly elected professor emeritus of Church Government and the Sacraments, to attend to such duties as his health would permit, with a salary of one thousand dollars per annum, from April 1st, 1881. It was understood that under this arrangement a new professor, to be elected by the Board, would take charge of the other duties of the chair hitherto filled by Dr. Halsey.

The proper incumbent for this new chair had already been fixed upon by the friends of the Seminary. This was Rev. Herrick Johnson, D.D., who, having, with signal ability, filled the chair of Pastoral Theology and Sacred Rhetoric for several years in the theological seminary at Auburn, N. Y., had recently been called to Chicago as pastor of the Fourth Presbyterian church. He was at once elected by the Board to the new chair in the Seminary. But as he did not wish, at that time, to sever his pastoral relations with the Fourth church, the Board, at his own suggestion, so far changed the appointment as to elect him for one year special instructor in Sacred Rhetoric and Pastoral Theology.

As recommended by its committee, the Board divided the chair of Biblical Literature and Exegesis into two departments, the one to be called the professorship of Old Testament Literature and Exegesis, and the other the professorship of New Testament Literature and Exegesis. The Rev. Edward L. Curtis, A.B., a graduate of Union Theological Seminary, New York, who had also pursued his Hebrew studies for several years in Germany under the ablest instructors, was elected for one year instructor in Old Testament Literature and Exegesis.

The Board, before adjourning, proceeded to fill three of the vacant chairs by an election, which resulted in the following choice, each of the three professors being unanimously chosen. The Rev. Benjamin B. Warfield, D.D., professor in the theological seminary at Allegheny, Pa., was elected to the

Cyrus H. McCormick professorship of Didactic and Polemic Theology. Rev. Willis G. Craig, D.D., pastor of the Presbyterian church of Keokuk, Iowa, was elected professor of Biblical and Ecelesiastical History. Rev. David C. Marquis, D.D., pastor of the Lafayette Square Presbyterian church of St. Louis, Mo., was elected professor of New Testament Literature and Exegesis. Committees were appointed to inform these gentlemen of their election.*

When it became known that some of the professors-elect had declined their appointments, a special meeting of the directory was held on the 14th of June, 1881, to consider what should be done. In place of Dr. Warfield the Board proceeded at once to elect another professor. The election resulted in the choice of Rev. Thomas H. Skinner, D.D., pastor of the Second Presbyterian church of Cincinnati, Ohio, by a very large majority, and the election was made unanimous by a rising vote. A committee was appointed to correspond with Dr. Marquis, who had declined his election, and to request him to reconsider the matter, and another committee to correspond with Dr. Craig, who had not yet made known his decision, urging him to accept the position. At this meeting of the Board communications were received, through its committees of correspondence, from Rev. L. J. Halsey, D.D., Rev. Herrick Johnson, D.D., and Rev. Edward L. Curtis, informing the Board that these gentlemen severally accepted the positions in the Seminary to which they had been elected at the annual meeting of April, 1881. During its sessions, on motion of Rev. W. W. Harsha, D.D., the Board appointed a committee, consisting of Mr. C. H. McCormick and Col. R. B. Mason, to consider the practicability of building dwellings on the Seminary grounds for the professors.†

Another special meeting of the Board of Directors was held September 27th, 1881, to "deliberate and act in reference to securing instruction in the various departments of the Seminary." Such a meeting was necessitated by the fact that the

*Minutes of the Board of Directors, Vol. 2, pp. 206, 207.
†Minutes of the Board of Directors, Vol. 2, pp. 224–226.

annual opening of the Seminary session had already taken place in the first week of September, with a limited number of instructors. Dr. Skinner, the professor-elect of Theology, was in Europe when the meeting was called, and it was not then known whether he would accept the chair to which he had been elected. Besides this, Dr. Craig had declined the chair offered him, and there was no reason to hope that Dr. Marquis could be induced to reconsider his decision. With these unfavorable prospects, the following action, which had been recommended by the executive committee, was adopted by the Board of Directors. It was resolved, "That until the chair of Theology is regularly filled Dr. Halsey be appointed to give instructions in that department, in addition to his own proper work, and that he be allowed at the rate of $250 per month for such service; and that Dr. Johnson be appointed to give instruction in Church History in addition to his own proper work; and that Mr. Curtis give instruction in New Testament Greek, in addition to his own proper work; these last without additional compensation."

As earnestly recommended by the executive committee, the Board of Directors also adopted a resolution "fixing the salaries of the professors of Theology, of Church History and of Greek Exegesis at $3,000 per annum to each, with an addition of $500 per annum to each on account of house rent, until such time as suitable residences can be provided by the Board for these professors on the Seminary grounds, the said salaries to commence as soon as the professors severally enter on the service."* On motion of Henry G. Miller, Esq., it was also "Resolved, That the Board will proceed with the erection of houses on the grounds of the Seminary for the incumbents of the three following professorships, Theology, History and Greek, as soon as funds are provided for that purpose."* During this meeting of the Board of Directors Dr. Skinner, having returned from his European trip, met with the Board and agreed to make known his decision as to accepting the professorship of Didactic and Polemic Theology in the Seminary just as soon as he could visit

* Minutes of the Board of Directors, Vol. 2, pp. 231, 232, 234.

Cincinnati and confer with the session of his church in that city.*

A third special meeting of the Board of Directors was held Jan. 25th, 1882, to take into consideration the vacancies still existing in the chairs of instruction. A communication from Dr. Willis G. Craig to the executive committee, of Nov. 19th, 1881, had made known his decision that he did not see his way clear to accept the professorship of History. Dr. Skinner had already accepted the chair of Theology to which he had been appointed and was at his work in the Seminary, having arrived early in November. Two chairs were still vacant, those of Ecclesiastical History and of New Testament Literature and Exegesis. But there was still some ground of expectation on the part of the Board that the gentlemen who had been called to these positions might in another year be induced to accept them; and, as already stated, temporary arrangements had been made with the other professors to carry on the instruction in those departments for the current session. Under these circumstances the following resolution, offered by Dr. Samuel J. Niccolls, was adopted:

"Resolved, That in the judgment of the Board it is not expedient to take any further action towards filling the vacant chairs before the annual meeting in April next."

In the meantime the regular course of study in the Seminary was going on, under the supervision of its reduced corps of instructors. The session of 1881–1882 was opened on the appointed day in the first week of September. The number of students in attendance was fifteen, and the three regular classes were fully organized from the opening, the three instructors, Dr. Halsey, Dr. Johnson and Mr. Curtis, carrying forward the work of all the departments until the arrival of Dr. Skinner in the first week of November, when the classes in Theology were turned over to him. At that time Dr. Halsey, under the direction of the executive committee, was entrusted with the instruction of the three classes in New Testament Literature and Exegesis for the remaining five months of the session. At the same time Dr. Skinner, at the request of the

* Minutes of the Board of Directors, Vol. 2, pp. 231–234.

executive committee, in addition to his own theological department, took charge of all the classes in Ecclesiastical History for the rest of the term. Dr. Johnson, besides giving lectures on Pastoral Theology and Sacred Rhetoric, met the students of all the classes every week for the service of trial preaching and criticism. In this way the whole programme of instruction was fully and satisfactorily provided for throughout the session.

That the faculty had done their work well, even under discouraging circumstances, is attested by the report of the examining committee at the close of the session, who said to the Board:

"The students gave evidence of careful attention to the various branches, and especially of having profited by the opportunity of personal intercourse with the professors, rendered practicable by the limited number in attendance. The professors are deserving of commendation for the diligent, faithful and successful performance of their regular duties, and particularly for the cheerful and satisfactory discharge of the extraordinary duties devolving upon them in consequence of the vacant chairs. The examinations in the various departments were such as in the main to approve themselves to the judgment of your committee." *

At the annual meeting of April, 1882, the subject of electing professors for the vacant chairs again came up for consideration. The Seminary had been brought successfully through the year by the hands of its small working faculty. But it was important that all its professorships should be fully manned in order to secure a larger attendance of students. The Board of Directors accordingly proceeded to re-elect Rev. David C. Marquis, D.D., to the chair of New Testament Literature and Exegesis, and Rev. Willis G. Craig, D.D., to the chair of Biblical and Ecclesiastical History, on the same conditions as to salary which had been guaranteed to them in their former election.

At the same time, Rev. Herrick Johnson, D..D, was elected for another year special instructor in Sacred Rhetoric and Pastoral Theology. Rev. Edward L. Curtis was elected for

* Minutes of Board of Directors, Vol. 2, p. 237.

another year instructor in Old Testament Literature and Exegesis, and Rev. L. J. Halsey, D.D., in addition to his own special charge as emeritus professor of the Sacraments and Church Government, was again appointed to take charge of the several classes in New Testament Literature and Exegesis, in case Dr. D. C. Marquis did not accept the appointment to the chair now offered him a second time. From the experience of the past session, it was manifest that the institution under this corps of instructors was abundantly able to hold its own and make advancement for the coming year. This assurance was well grounded and justified by the facts. And although Dr. Marquis did not see the way clear to accept his appointment, which left one chair still vacant, Dr. Craig accepted his and was on the ground ready for work before the opening of the next session, and the faculty had the satisfaction, in the session of 1882–1883, of having an attendance of twenty-seven students, almost double that of the preceding year, the majority of them being new students.

One thing which had long hindered the successful progress of the work of the Seminary was the lack of professors' houses on the Seminary grounds. Thus far no building for this purpose had ever been erected. This operated as a most serious obstacle in the minds of the new incumbents who were called to the Seminary chairs. The time had fully come when the complete success of the institution demanded that this hindrance should be removed. Mr. McCormick saw the difficulty, and his long tried beneficence was fully equal to the emergency. Much as he had already given, he stood prepared to meet this new demand. It was made known to the Board of Directors at this annual meeting of April, 1882, that he was ready to furnish the means for erecting at once three convenient and elegant houses on the Seminary campus, for the professors of Theology, History and New Testament Literature, not to cost more than $9,000 each, and that he would erect a similar dwelling for the professor of Sacred Rhetoric and Pastoral Theology when it should be needed. This was certainly a great stride in advance and far beyond anything which had ever yet been done towards the full and perfect

equipment of the institution since the erection of the first building. It inspired new life through the whole administration.

In consideration of all that Mr. McCormick had hitherto done for the institution, and prompted by these renewed and most liberal contributions towards its wider development and success, the Board of Directors, with enthusiastic unanimity, at once adopted the following paper, not doubting its approval by the General Assembly and by the sentiment of the entire Church:

"Resolved, 1st, That the Board of Directors of the Presbyterian Theological Seminary of the Northwest should and hereby do adopt, subject to the approval of the General Assembly, the following amendment to the constitution of this Seminary, to be entitled Section 2, under Article 2 in said constitution, and to become of force upon the approval aforesaid.

'Article. 2. Section 2. In just recognition of his relations of beneficence to this Seminary, Cyrus H. McCormick is hereby constituted, from this time forth, a special member of the Board of Directors, to qualify as and to be entitled to all the prerogatives of other full members of the Board, and to continue in the office during the term of his natural life, or until he shall resign.'

"Resolved, 2d, That the section in said Article 2 hitherto numbered 2 be henceforth numbered 3; and that a corresponding change be made in the enumeration of all the succeeding sections in the article aforesaid."

This action of the Board of Directors, on the recommendation of the committee on seminaries, was at once endorsed by the General Assembly of 1882, thereby amending the constitution of the Seminary and confirming Mr. McCormick's election as a life member of the directory.*

The erection of dwelling houses for the new professors was pushed forward without delay. Two of them, to be occupied by Dr. Skinner and Dr. Craig, who were already in charge of their respective chairs, were ready for occupancy early in 1882. The third was built in 1883 for Dr. Marquis, who had finally accepted the appointment, and a fourth for Dr. Johnson during

* Minutes of the General Assembly of 1882, pp. 89, 146.

the year following. These commodious and handsome buildings of pressed brick and stone added greatly to the artistic finish and homelike appearance of the Seminary campus, and for the first time gave an idea of something like plan and completeness in the design of the institution. To some few old friends of the cause, still lingering on the scene, who had projected that design, and seen it faintly outlined, as through a glass darkly, a quarter of a century before, it was of course a supreme satisfaction to see the plan now taking shape in such beautiful and magnificent proportions. All is well that ends well and this ending certainly vindicated what had been a very uncertain and hard beginning.

During the session of 1881–1882, the question began to be discussed among the members of the faculty and the two boards of administration as to the policy of changing the mode of investing the Seminary endowment. Hitherto all the permanent endowment funds had been loaned out at interest on bond and mortgage, secured on productive property in Chicago. This, at ten per cent in 1859, and afterwards at eight and seven per cent, had yielded a safe and good income. But with the reduced rates of interest obtainable during the recent years, it began to appear that the Seminary might better borrow its own endowment fund and thus avail itself of its large domain of land by erecting dwelling houses on it for rental, and thus secure a larger rate of interest in a way equally safe or even more so. This policy was accordingly adopted, at least in part and very cautiously at first. At the special meeting of the Board of Directors held January 25, 1882, on motion of two of its early prominent members, Rev. Josiah Milligan and Henry G. Miller, Esq., the following action was taken: "Resolved, that the trustees be and are hereby authorized, if in their judgment it shall seem advisable, to expend a portion of the endowment money not exceeding $35,000 in improving the property of the Seminary by placing buildings upon it for rental."

Under this direction the trustees took measures during the summer of 1882 to build a row of six dwelling houses on Montana street, on that part of the ground which had been donated by Messrs. Lill and Diversy. In the summer follow-

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ing another row of nine houses was built on Dunning street. From that time forward other rows were built each year, of more costly houses, on the ground given by Messrs. Ogden and Sheffield on Fullerton and Belden avenues. In a few years fifty-one dwelling houses for rent were erected, and the bulk of the endowment money was thus employed. The wisdom of the policy was fully illustrated by the fact that every house was rented as soon as built to first-class tenants, the whole improvement yielding for the current expenses of the institution a sure and remunerative income of between eight and ten per cent on the funds thus used. These fine residences served the purpose also of drawing a substantial and intelligent class of Christian and Presbyterian families to the immediate neighborhood of the Seminary, and of contributing greatly to the material prosperity as well as to the educational and moral development of that part of the city. The wisdom of the original donors of the land in helping to found such a school, was now abundantly seen in the greatly increased value of all the real estate and the substantial character of the whole population belonging to that vicinity.

At the annual meeting of April, 1883, the Board of Directors proceeded to fill the chairs of instruction still vacant. Rev. David C. Marquis, D.D., was again elected professor of New Testament Literature and Exegesis and, all former obstacles being now removed, he accepted the position. Rev. Herrick Johnson, D.D., having been for two years a special instructor in the Seminary was elected a full professor, in the chair of Sacred Rhetoric and Pastoral Theology. Rev. Edward L. Curtis was continued for another year as instructor in Old Testament Literature and Exegesis, with the same salary as in the former year and the free use of one of the new houses of the Seminary. The salaries of Drs. Johnson and Marquis were the same as those of the other professors, $3,000 per annum, with $500 for house rent until the Seminary dwellings should be finished.

The session of 1883–1884 was a satisfactory and successful one. It was full of encouragement for the future. It showed the institution to be once more on the ascending scale. The

session opened in September with a larger faculty of instruction than the institution had ever had. The professors were all on the ground and full of high enthusiasm for their work. The faculty consisted of Rev. Le Roy J. Halsey, D.D., LL.D., professor emeritus of Church Government and the Sacraments; Rev. Thomas H. Skinner, D.D., Cyrus H. McCormick professor of Didactic and Polemic Theology; Rev. Willis G. Craig, D.D., professor of Biblical and Ecclesiastical History; Rev. David C. Marquis, D.D., professor of New Testament Literature and Exegesis; Rev. Herrick Johnson, D.D., LL.D., professor of Sacred Rhetoric and Pastoral Theology; Rev. Edward L. Curtis, A.B., instructor in Old Testament Literature and Exegesis, secretary of the faculty and librarian. The published catalogue of the session showed fifty-nine names on the list of students. This was a larger attendance of students than had been in the institution in any former year of its history.

Although Drs. Skinner and Craig had been doing their full work in the Seminary ever since their acceptance of their respective chairs, Dr. Craig for one session and Dr. Skinner for two sessions, their formal inauguration as professors did not occur until April, 1883, at the time of the annual meeting of the directors. The public exercises connected with their induction into the offices to which they had been chosen then took place in the presence of the Board, at the Fourth Presbyterian church, Chicago, Thursday evening, April 5th, 1883. Each of the new professors subscribed the constitution of the Seminary, delivered an inaugural address and received the usual charge from the president of the Board.

For the large increase in the number of students, for an increase also of available funds to assist students, and for many important changes in the Seminary buildings, such as the introduction of gas and water into the rooms and halls, made at no small expense and greatly needed, the Seminary at this time was largely indebted to the liberal helping hand of Dr. Skinner. From the time he first set foot on the grounds and in the buildings, he saw at a glance what was needed. He gave both his time and his skillful agency to the work of improvement. And not waiting for others to provide the means, he hesitated not to

advance the money needed in order to put the Seminary into good working order. The faculty, in their annual report to the Board of Directors of 1883, made mention of these public and efficient services of Dr. Skinner, and "the thanks of the Board of Directors were thereupon tendered to the committee of the faculty (on whom the care of the buildings and grounds devolved) of which Rev. Dr. Thomas H. Skinner was chairman, for their efficient and valuable services in renovating and improving the Seminary buildings, and for the generous gift of over $2,000 with which to meet the expenses thus incurred." *

At the opening of the session of 1882–1883 the faculty, with a view to the spiritual growth and advancement of the students, decided as a standing order for each session that the students and professors should meet in daily chapel every morning for religious service at a quarter before nine o'clock; that a special meeting for conference and prayer between the students and faculty should be held each week on Monday evening, and also that there should be once a week a student's prayer meeting, alternating with a missionary meeting at which papers on missionary countries should be read, missionary topics discussed and collections taken. These services have been kept up with increasing interest on the part of both students and professors, during each succeeding year.

The religious and spiritual life at the Seminary is however quickened and maintained by several concurring influences. First may be mentioned the daily contact of the students with the professors and with each other. This acts and reacts as a continual incentive to duty and to higher attainment in grace and a life of holiness. Next is the worship of God in the sanctuary, which every student of the Seminary is expected to attend upon regularly in some church either in the neighborhood or in other parts of the city. Then, as has been said, the students have meetings of their own for prayer, praise, Scripture reading, exhortation and inquiry on the subjects of home and foreign missions, and there are the two appointments in the Seminary in which the professors and students are accustomed

* Minutes of the General Assembly of 1883, p. 728.

to meet regularly all together for the purpose of religious devotion. These latter are the daily morning meetings in the chapel for prayer held at a quarter before nine o'clock and the weekly meeting for prayer and conference held at seven o'clock every Monday evening. The morning prayer meeting is led in turn by members of the senior and middle classes in alphabetical order, at which there is the singing of hymn, the reading of the Scripture and prayer by the leader, and occupies about fifteen minutes. The weekly prayer and conference meeting is conducted by one of the professors in regular rotation, and consists of reading and expounding some chosen passage of Scripture, with such practical remarks and applications as to experimental religion as the leader may deem appropriate, after which the conference is thrown open to professors and students for such prayer and remarks as any one may choose to offer. All the professors and students attend these services, and long experience has shown that these daily and weekly devotional exercises have done much to develop, quicken and sustain a high grade of spiritual life in the institution.

In connection with the strong influence of the religious life within the home circle at the Seminary, the students occasionally have the benefit of another influence which comes to them from without from the presence and preaching of evangelical pastors, or eminent revivalists who at times visit the churches of Chicago. A noted instance of this good influence may be mentioned in illustration. It is that which occurred during the session of 1876–1877 when Mr. Moody and Mr. Sankey, with other distinguished evangelists, visited Chicago and held revival meetings. That occasion, which extended its reviving influences over the whole city during the fall and winter months, left a most decided impression on the minds of all the young men who were at the Seminary studying for the ministry. It was regarded by the professors as a year of revival within the Seminary itself. The revival meetings did not interfere with the regular order for study and lecture at the Seminary, but the students availed themselves of the opportunity of attending the evening services at the great tabernacle, where

they heard the soul inspiring gospel songs under the leadership of Mr. Sankey and the thrilling gospel sermons delivered by Mr. Moody to the vast congregations there assembled. In the life of the young ministers preparing for their great work it was an occasion fraught with the deepest interest of the soul, an occasion never to be forgotten.

Under these strong influences the students felt their spiritual graces greatly revived and strengthened. They seemed to catch a new inspiration calling them to the sacred office, and to feel a new baptism of the Spirit impelling them to reconsecrate their lives to the work of preaching the gospel. Some of them took part in the meetings for prayer and inquiry held at the great tabernacle after the public services of the evening. Some of them conducted meetings for prayer and exhortation which were gathered in the homes of Christian families every week in the neighborhood of the Seminary. Those of the students who went to their homes at the Christmas holidays carried the revival influences with them and soon became earnestly engaged with their pastors in conducting religious services in the churches to which they had gone, which meetings were continued with increasing interest during the whole Week of Prayer. In fact, the students became so much engaged in preaching and evangelical services in these home churches that for several weeks after the holidays had ended they found the love of active service so strong upon them that it was difficult to tear themselves away and return to their studies in the Seminary. This whole revival season was a remarkable one, and all who had come under its quickening power have ever since remembered it as one of the most consecrated and blessed epochs in their experience.

The inspiring scenes of a genuine revival of religion such as this was at the great tabernacle, extending through weeks and months, and exerting its influence over a great city, when large numbers of men and women were turned from the paths of sin and constrained to give themselves to the service of Christ, and when hundreds and thousands of professing Christians felt the strongest influence impelling to a higher and holier life, are events which no man can pass through or even

witness without carrying with him a lasting impression on his character. This was especially true of the young ministers or candidates for the ministry, preparing to preach the gospel. That the young men in the Seminary during the Moody meetings of the winter of 1876–1877 did feel deeply these quickening revival influences was evident at the time to their teachers, and has been evinced subsequently by their zealous and successful ministerial labors where God has called them. It was not a small or casual thing to those who were soon to enlist heart and soul in the same great work of saving souls that God should have cast their lot in a training school of Christ where they could be witnesses of the power of the gospel as preached by these zealous and holy men of God, and that they should be brought into personal contact with teachers and evangelists so successful in winning souls for Christ. The writer has always looked upon it as a reason for profound gratitude to God that in the early years of his own ministry he was thrown into close contact with eminent revivalists of a former generation, and had the privilege of hearing the thrilling revival sermons and marking the revival measures of such masters in Israel as Dr. Asahel Nettleton, Dr. Daniel Baker, Dr. Nathan H. Hall of Kentucky and Dr. Robert Nall of Alabama, and he has always been filled with a glow of delight when the students of the theological seminaries could have the opportunity of hearing the distinguished evangelical preachers and revivalists of the present time.

Before leaving this part of the history it is proper that mention should be made of the decease of a very prominent minister of our Church, who was connected with our Seminary from its opening at Chicago, being one of the original members of its Board of Directors. This was Rev. Robert Clayton Matthews, D.D., of Monmouth, Ill., who from the first felt a lively interest in the success of the institution and was most faithful in attending the annual meetings of the Board. His name deserves honorable record in these pages as being one of three brothers who all entered the ministry of our Church and who lived long to adorn its annals, and as being also the youngest son of the venerable Dr. John Matthews,

with whom as professor of Theology the Seminary first opened its doors at Hanover in 1830. He was also an alumnus of the institution while it was at New Albany, entering the class of 1849 and being graduated in 1851.

Robert C. Matthews was born in 1822, at Shepherdstown, Va., where the first eight years of his life were passed. Coming with his father's family to Hanover, Ind., in 1830, he there received a classical education and prepared for the legal profession, which he entered in 1842. He removed first to Iowa, and then to Mississippi, spending some time in teaching. In 1847 he was savingly converted, which led him to change the whole plan of his life. He then resolved to prepare himself for the gospel ministry, and spent the three years following in the theological seminary. After being licensed to preach, he visited some of the churches of Illinois, and about the close of 1851 accepted a call from the Presbyterian church of Monmouth in that state to become its pastor. The pastoral relation was formed between him and this congregation in 1852, and continued unbroken as long as he lived.

When the General Assembly of 1859 accepted the Seminary of the Northwest from the seven synods and appointed a new Board of Directors, Dr. Matthews was one of the members then elected. He accepted the position, and was continued in it by successive reappointments by the Assembly every four years, until 1871, when his name was displaced with some others, in order to equalize the number of directors between those who had been in the two separate branches of the Church. But for the whole twelve years of his continued service Dr. Matthews had always been a most efficient working member of the directory, contributing much by his faithful attendance, his judicial counsel and his genial Christian spirit to the success of the institution. The Seminary owes a debt of grateful remembrance to those early friends and helpers who in the days of its weakness and trials, and with personal sacrifices, stood steadfastly by it, and Dr. Matthews was one of them.

Dr. Matthews was twice married. In 1847 he married Miss Louisa Martin, a daughter of Rev. William W. Martin, of Indi-

ana. She died in 1849, leaving two children. In 1852 he married Miss Isabella Ickes, who with six children survived him. He was greatly blessed in each of these unions. After a most successful pastorate of nearly thirty years, he died at Monmouth in November, 1881, in the bosom of his family and among the people of this, his first and only pastoral charge. He was in his sixtieth year. Dr. Matthews was a model pastor and a noble type of the true Christian minister. He possessed in rare combination all those social and spiritual qualities which attach a people to their minister. In his long unbroken pastorate he acquired an ascendancy over his congregation and won a place in their hearts which few pastors have ever surpassed. By his consistent, holy life, by his earnest Christian spirit and by his fine pulpit talents, he had also won, in the estimation of all who knew him, a position of wide influence in the pulpit.

REV. THOMAS H. SKINNER, D. D., LL. D.

CHAPTER XXIII.

McCORMICK HALL ERECTED.

1883–1884.

The Session of 1883–1884. New Professors Inaugurated. Increase of Students. More Room Needed. New Dormitory Demanded. Mr. McCormick's Position. He favors the Plan of Enlargement. The Corner Stone Laid. Appropriate Services. Paper from Mr. McCormick. He Appreciates the Necessity of a Large Building. Agrees to Bear the Whole Expense. Approach of a Brighter Day. Action of the Board of Directors. Tribute to Mr. McCormick. Called McCormick Hall. The Building Finished. Occupied by Students at the Opening of the Session. Services of the Dedication. Mr. McCormick Did not Live to See It. Interest of the Occasion. Address by Cyrus H. McCormick, Jr. Keys of the Building. President of the Board of Directors Replies. Other Services. Telegram from Mrs. McCormick. Addresses by Dr. John Hall and Professor L. J. Halsey.

At the opening of the Seminary year in September, 1883, Rev. David C. Marquis, D.D., previously elected professor of New Testament Literature and Exegesis, and Rev. Herrick Johnson, D.D., LL.D., elected professor of Sacred Rhetoric and Pastoral Theology, entered upon the discharge of the duties of their respective professorships. They were not formally inaugurated until the annual meeting of the directors in April, 1884, at the close of the Seminary session. Their induction into the offices to which they had been chosen then took place, with appropriate religious services, in the presence of the Board of Directors, in the Fourth Presbyterian church of Chicago, on the evening of April 3d, 1884. Each of the professors delivered an inaugural address, subscribed the constitution of the Seminary and received the usual charge from the presiding officer of the Board.

When, however, the session of 1883–1884 had fairly begun,

it was apparent that the number of students in attendance was beyond the capacity of the one dormitory building of the institution to accommodate them. The catalogue of the year showed an attendance of five resident graduates, thirteen in the senior class, thirteen in the middle class and twenty-eight in the junior class, a total of fifty-nine, while the old dormitory building had only about forty sleeping rooms, each intended for a single student. This large increase, which had scarcely been anticipated as coming so soon, had to be provided for as best the faculty could, both by doubling the number of occupants in some of the larger rooms and by finding accommodations for the students in the dwellings of families in the neighborhood at considerable additional expense.

It was clear to all that a pressing emergency had come, such as had never come before in the entire history of the institution. The Seminary had suddenly grown beyond its capacity, not its capacity to teach, but its capacity to accommodate its students. It was an emergency which had to be met and met at once. It would not do to wait even another year. Delay would be dangerous, and might be ruinous to all the highest interests of the school. The problem of all future growth and development seemed to be bound up in the promptness with which this new and large demand for more room should be answered. The faculty fully grasped the situation. The executive committee and trustees grasped it also. Fortunately for the institution, Mr. McCormick saw what was needed and was willing to do his part in meeting the new demand.

Mr. McCormick had not at first any expectation or purpose of furnishing alone the large amount of funds needed for a new dormitory. It would of course require a large outlay to erect such a building as seemed now demanded by the largely increased number of students. All former estimates were now manifestly too narrow, and it was evident that the Seminary needed an edifice which in capacity and in cost must go far beyond anything as yet erected on the Seminary grounds. Its cost would inevitably run up not to thousands alone, but to tens of thousands, if the pressing want was to be at all ade-

quately supplied. As Mr. McCormick had during the preceding two years already contributed the sum of $39,000 in erecting four houses for the professors, it was hardly to be expected that he would bear the whole financial burden of the new dormitory now needed. But seeing the pressing want, and grasping the full significance of this new emergency, he said to the faculty and to the trustees and directors that the house must be built; and, though suffering from bodily infirmity and a part of the time absent from home, he authorized all parties concerned to go forward with the work and be assured he was with them in it heart and soul and that he would bear his full share of the burden.

With such assurances and with such substantial backing, a building committee was appointed, architects and contractors were employed, and the faculty and trustees lost no time in laying, in the autumn of 1883, the foundations of a massive building of stone and brick, 130 feet long by 40 wide, five stories high, and ample to accommodate some fifty or sixty students. This was the third public edifice erected on the grounds; in cost and elegance, in size and completeness, and in perfect adaptation to all its purposes it was far in advance of its predecessors. In it provision was made for a spacious parlor and reception room at one end. But it was intended mainly for the study and sleeping rooms of the students, and these were fitted up throughout in a style of comfort and convenience equal to that found in any seminary in our land.

The work of laying the foundations and of raising the basement walls of this massive building was pushed forward with the utmost energy during the autumn and winter of 1883. The basement was of dressed stone, and it was so far advanced as to be ready for the formal ceremony of depositing the corner stone on January 29th, 1884. The corner stone had on its face the inscription "Erected by Cyrus H. McCormick, 1883." By this time it was pretty well understood that it was Mr. McCormick's intention to bear the whole expense of the edifice. He was unable to be present at the laying of the corner stone. After an introductory prayer by Rev. A. G. Wilson, D.D., the stone was placed in position by the Hon. R.

B. Mason, president of the Board of Directors, who delivered a brief address appropriate to the occasion. The audience then assembled in the chapel of the Seminary for other services, which were opened with a prayer by Dr. Thomas H. Skinner. The senior professor of the faculty, Dr. LeRoy J. Halsey, then delivered an address outlining briefly the history of the several seminaries of the Presbyterian Church and particularly the successive stages through which the Seminary of the Northwest had passed to its present prosperous condition. This was followed by other addresses by Hon. Samuel M. Moore, Rev. H. D. Ganse, D.D., and Dr. W. C. Gray, editor of "The Interior," all expressing great satisfaction at the enlargement of the Seminary.

But the circumstance around which the chief interest of the occasion seemed to center was a communication from Mr. McCormick, read at the meeting by his son, Cyrus Hall McCormick, Jr., representing his father. The address deserves to be permanently preserved, not only because of its words of strong faith and encouragement touching the Seminary, but because those characteristic words, as the sequel proved, were his last public utterances about the institution which he had loved so well and for which he had done so much.

On being introduced to the audience by the presiding officer, Mr. McCormick said:

"It is a source of regret, Mr. President, that my father, who had hoped to be present with us, has been prevented from doing so by the inclemency of the day, and he has therefore requested me to read for him a few remarks which he expected to have made in person. He says:

"I appear before you on the present occasion at the request of the faculty of this institution. I endeavored to excuse myself from doing so on the ground that there are present with us the faculty and other interested friends, who are depended upon for the speaking. But they have been unwilling to relieve me from saying something on the important occasion which has brought us together.

"It is unnecessary for me at this time to refer to the successive steps which, under Providence, have brought us far

towards the fulfillment of our hopes and expectations in connection with the development and increasing usefulness of this institution, for these are familiar to all who have known its annals. The laying of this corner stone marks an epoch in our history. It means renewed vigor in the growth and progress of this great work, that the pressure now manifestly upon us in the largely increased number of young men who are already knocking at our doors compels the movement which is now being inaugurated. The fact that more than forty new students came to us at the beginning of this collegiate year clearly indicates the continued prosperity which we have reason to hope for. In this connection I cannot but express the gratitude and satisfaction which must be felt by all in having professors so able and devoted, who have entered with such zeal and enthusiasm upon the work committed to their hands.

"Our position seems wisely chosen in this great metropolis, so far-reaching and commanding as it is, in this great western field which is so rapidly being extended and increased in population and influence. The good will and co-operation of synods and presbyteries, ministers and churches, have been so fully manifested, and the position which the institution has gained in the confidence and esteem of the colleges of the land and the whole Church of the Northwest is so prominent and secure, that I cannot but regard its future as most promising. It should be worthy of our denomination in every respect, and I am confident that, under Providence, if wisely directed and rightly served, it will prove a great blessing to our country and to the world. The one end and object of all the gifts and struggles and prayers that have marked the course of this institution is the preparation of men to preach the gospel, and to accomplish this best must still be our single aim; and I earnestly hope that this Seminary will more and more secure the confidence of the Christian youth of this great region, and that they will come here to lay the foundation for the sacred work of the ministry.

"The present condition and prospects of the Seminary should be a cause for thankfulness, and we hope that the light

of truth may rest upon its teachers and its students, and that it may be distinguished for its fidelity to the standards of the reunited Church. You well know my deep and unflagging interest in it during the past, having from the days of our beginning never doubted that success would ultimately reward our efforts, and I am sure you will rejoice with me on this occasion, when the night may fairly be said to have given place to the dawn of a brighter day than any which has hitherto shone upon us."

All the friends of the Seminary, especially the older directors and trustees and the one remaining professor of the past, Dr. Halsey, who had been with the institution through all its changes, felt the force of these hopeful words of Mr. McCormick and rejoiced with him in the near approach of the "brighter day." This assuring message from Mr. McCormick was rendered doubly impressive when but a few days later he made known to the trustees and executive committee that it was his purpose to assume the whole responsibility of paying for the fine new building and to make it an out and out donation to the Seminary.

At the meeting of the Board of Directors in April, 1884, a committee, consisting of Rev. T. H. Cleland, D.D., and Messrs. T. D. Davis and C. H. Merritt, was appointed to draft a minute expressive of the obligations of the Board to Mr. McCormick for his recent large contributions in erecting four dwelling-houses for the professors and this spacious and finely appointed dormitory for the students. The committee found that the Board of Trustees had already passed a resolution of thanks to Mr. McCormick and they thereupon reported the following paper, which was adopted as the joint action of the two Boards:

"We recommend that the directors adopt as their own and unite with the trustees in their action already taken, viz.:

'The directors and trustees of the Presbyterian Seminary of the Northwest, in accepting in its behalf the latest magnificent gift of over one hundred thousand dollars of the Hon. Cyrus H. McCormick to the institution, hereby record their high appreciation of the generous spirit in which he has inter-

posed to enable the Seminary to open wide its doors to the increasing number of young men seeking the ministry of the gospel. We regard this act as not only most timely, but also as a crowning evidence of the good hand of God with his servant, who has blessed him not only with the ability, but with the disposition to serve in so signal a manner his divine Lord and Master. We congratulate Mr. McCormick on the blessings of a kind providence which has so remarkably owned and honored his persistent faith and deeds of charity to this noble and commanding institution, with which his name must be ever associated. By his gifts to the endowment of the chairs of the institution, to the erection of four houses for the homes of the professors and to the large and beautiful dormitory which is being erected, amounting to more than three hundred thousand dollars, he has reared a memorial to his fidelity and devotion to the cause of Christ in the Presbyterian Church which will endear his name to coming generations. His praise will be in the churches, not only in this but in all lands. And we do hereby ask of Mr. McCormick the privilege of placing a tablet on the building now being erected, with the inscription 'McCormick Hall.'" *

After the laying of the corner stone the work on the building was resumed and went forward without interruption during the spring and summer. In the meantime a large sum was raised from individuals and churches, through the efficient efforts of Rev. Josiah Milligan, to completely fit out the building with all needed furniture. Thus the new edifice was ready for occupancy by the opening of the session in the first week of September, 1884, and it was at once filled with students. This was the twenty-fifth anniversary of the establishment of the institution at Chicago, the forty-fourth of the opening at New Albany in 1840, and the fifty-fourth of its first organization at Hanover in 1830. The erection of the spacious, massive and elegant structure, with its deep foundations and its imposing front, might indeed well mark an epoch in the long history. It was the completion of the work of toil and struggle, of patience and self-denial, and it marked the round-

* Minutes of the Board of Directors, Vol. 2, pp. 355-357.

ing out of the institution's quarter of a century of life at Chicago. It was a fitting termination of the period, and it was the appropriate indication and inauguration of a new departure for the future. It was both a memorial of past struggles and a guaranty of future success.

Mr. McCormick, who had taken so keen an interest in the inception of this work of building the new hall, did not live to see the new house finished. In April of 1884, at the time of the meeting of the Board, he had looked forward to its early completion with much satisfaction. It was his strong desire that he might be spared to see the finished building and its formal dedication to the services of the Seminary. No one of his friends, nor his family at that time, had any idea that his earthly course was so nearly run. He had long been a patient sufferer under increasing bodily infirmities. But his constitution was a vigorous one, his mental faculties were all strong and clear, and the prospect was that he would be spared for years of continued usefulness. But in the May following, in great confidence and peace, he passed to his home above.

It was arranged by the faculty and the trustees that the services on the occasion of the dedication of the new edifice should be held at the Seminary on the evening of October 14th, 1884, in connection with a social entertainment, to which a large number of interested friends at home and guests from a distance had been invited. The occasion proved to be an eminently successful and enjoyable one. It was the third event of the kind which, in the course of twenty-five years, had been celebrated on the Seminary grounds with dedicatory ceremonies, and it far surpassed in public interest those that had gone before. McCormick Hall, with the name of its munificent donor on its broad front, coming after the chapel of 1874, as that had followed the original dormitory of 1863, at nearly equal intervals, was now formally presented to the directors and trustees and dedicated to its sacred uses. There was no designed illumination on the programme, but, all the rooms of the imposing structure being occupied by students, every part of the various buildings composing the Seminary group was fully lighted, and thus

McCORMICK HALL.

through the darkness presented a very brilliant appearance. The halls and parlors were crowded at an early hour with a highly appreciative and well-pleased assemblage. As many as could find sitting or standing room filled the large parlor of the new building, while nearly an equal number in the corridors awaited the opening of the services of dedication.

At seven o'clock Professor David C. Marquis, D.D., the presiding officer of the faculty, opened the services by presenting Cyrus H. McCormick, Jr., who delivered the following address, and at its close tendered to the Board of Directors the keys of the building:

"Mr. President of the Board of Directors: It would be to me a source of infinite joy if he who planned the erection of this building, whose heart responded eagerly to the opportunity here afforded of extending the great work with which he had been so closely connected, could be here to participate in the formal consummation of the plans he had made so many years ago. But an all-wise Providence, who sustained his life until the result was assured, has seen fit to call him from our midst, and we can but say, in deepest sorrow, 'Thy will be done.'

"It is therefore to me a great honor to carry out to-night the wishes and desires which my beloved father had formed, in joining with you to dedicate this building to the work of the Lord in this Seminary. And I cannot better express my confidence in and sympathy with this institution than by repeating to you the words of my father on the occasion of the laying of the corner stone of this very building nine months ago. They were his last public expressions about the Seminary, and they come now to us with a force and meaning deepened and hallowed by the great bereavement which has since occurred, and as we now hear them again they seem as if spoken from the threshold of eternity."

At this point Mr. McCormick repeated those strongly marked and impressive words of his father at the laying of the corner stone, which have been given on a preceding page and in which he referred to "the dawn of a brighter day for the Seminary." The speaker then proceeded:

"And now the dawn of a brighter day than earth can give has come to his eyes and he has entered into his eternal reward. But it is for us to continue the work to which through twenty-five years he was so devoted. On behalf of my mother, whose absence from the city alone prevents her presence here to-night, and for myself I feel it my privilege to pledge to this Seminary an earnest continuance in our most cordial support. The Lord has greatly blessed this Seminary, its professors, its students, its directors, its trustees, its friends, and with such an endowment of the divine favor there can be no such condition as failure. We do not know what further blessings await us, but if we use wisely that which has been committed unto us we certainly will be permitted still to go forward. And in conclusion, Mr. President, I count it an honor to be able now to assist in consummating the plans of my father, and, as representing him and on behalf of my mother, I tender to you the keys of this building, with the prayer that it may help on the great work of preparing young men for the ministry, and thus advance the cause of Christ's kingdom on earth."

On receiving the keys, the president of the Board of Directors, Rev. Thomas H. Cleland, D.D., replied to Mr. McCormick in an address admirably adapted to the occasion, but of which only the opening and closing paragraphs can here be given. Dr. Cleland said:

"Mr. McCormick: In behalf of the directors of the Presbyterian Theological Seminary of the Northwest, I accept this token of the completion and transfer of McCormick Hall to the custody of this Board, and, in giving expression to the high sense of obligation felt by these directors for this munificent offering of your father I desire also to express to you, who have so sympathetically executed this great trust, our warmest thanks, but more than all to give due praise to Him who put it into the heart of your father to devise so liberally and so wisely. It had been in our hearts at the very inception of this enterprise, that this liberal benefactor might be present to-night to witness the consummation of his long-cherished interest in this school, and that we might personally express to him our gratitude for his large beneficence. But God has provided

some better thing for him. He has transferred him to a house not made with hands and to His presence whose words 'Well done' are worth all the words of men.

"The name that has been cut on these walls will ever be inseparably bound with every future triumph God may give this institution, because your father was among its earliest promoters. He was its unwearied, unfaltering friend in all its darkest hours of need. It ever had a warm and close place in his heart and was never absent, we are told, from his prayers. His name has, by all concessions, been engraved with those who gave the largest comfort and wealth and happiness to our modern civilization. He is among the few men of this country who have made the century unique. But I do not fear to hazard the expression of an opinion that, when coming ages shall examine the motives that have led him to be interested in this school, and the lofty interests subserved by it, the testimony of coming ages will be that this school is his chiefest and best monument.

"Permit me then, my brother, to assure you on the part of the Board of Trustees of this Seminary, that we accept this trust asking God to make us faithful to it, and we beg you to convey to her who was the companion of your father and who has ever sympathized so keenly in all his benevolent endeavors our warmest expressions of gratitude and our highest regard. And let us to-night, my brother, covenant together to have but one thought and one purpose in prayer and labor for the welfare of this institution, namely, the highest glory of God and the largest salvation of the human race."

These addresses were followed by the prayer of dedication, which was offered in earnest, glowing words by Rev. Hervey D. Ganse, D.D., after which Dr. Cleland said: "I do pronounce the McCormick Hall as dedicated to the use and training of young men for the gospel ministry, and to the glory of the triune God, Father, Son and Holy Spirit, Amen."

At this stage of the interesting proceedings Professor Herrick Johnson, D.D., rose to present a brief message from Mrs. McCormick, who was absent in New York and unable to attend this ceremony of dedication. Dr. Johnson said:

"May I be allowed a word? It would be an exceeding happiness to-night to hear from one to whom reference has been made so frequently, one who stood lovingly beside Mr. McCormick during the last quarter of a century, one whose heart beat with his heart, who shared with him his joys and sorrows, his trials, his triumphs, especially his ambitions and aspirations in connection with this beloved Seminary of the Northwest, Mrs. McCormick. The institution always found in her a warm, tender, sympathetic and appreciative interest, and I do not wonder at the frequent allusions made to her to-night in connection with her honored husband. She has sent on the wings of the lightning a message to us, which I am sure you will be greatly gratified to hear.

'Richfield Springs, October 14, 1884.

I regret extremely I cannot be present with you this auspicious day that witnesses the fulfillment of many of my husband's highest hopes. The ability of its faculty and the devotion of its friends guarantee the future of the Seminary.

Mrs. Cyrus H. McCormick.'"

This pleasant and assuring telegram from Mrs. McCormick was followed by a little episode, which consisted in the presentation of two portraits intended to occupy places on the walls of the new and elegant parlor in which the audience was then assembled, and which were already adorned by fine portraits of Mr. McCormick, Dr. N. L. Rice and others. The one was a picture of Dr. Erasmus D. MacMaster, professor of Theology in the Seminary in 1866, a man whom Dr. Marquis on receiving the likeness characterized as "one who never feared the face of man and who never swerved from his convictions of truth and duty." It was a gift to the Seminary from two ladies in Ohio—sisters—Mrs. Maxwell and Mrs. Brownley.

The other was a portrait of Professor LeRoy J. Halsey, recently painted for the students and alumni of the Seminary, and now presented, in their name, by Mr. A. B. Nicholls of the middle class in a neat and complimentary little speech, as a fitting tribute to "one who has been teaching for a quarter of a century in our institution and whose zeal and labor have

contributed so much to bring it to its present standing." In response to Mr. Nicholls Dr. Marquis said:

"In behalf of the faculty of this Seminary it gives me great pleasure to accept this gift. Especially is it grateful and pleasant to myself that we shall have through all the years to come this faithful likeness of one at whose feet I sat as a student a quarter of a century ago. In this same institution through all these years, as has been said, he has been faithful to its interests, and it is our hope that the years that remain to him will be spent in loving service in connection with the institution which he has loved so long and served so well."

The audience then, at the request of Dr. Marquis, repaired to the Seminary chapel, where, after singing the hymn "Glorious things of thee are spoken, Zion, city of our God," two other addresses were delivered, one by Dr. John Hall of New York and the other by Dr. Halsey. Dr. Hall's remarks were able and eloquent, and highly appreciated by the large audience who had come to hear him. They cannot be given here in full. But the opening paragraphs, so pertinent to the occasion, and so full of sympathy with it, may serve to indicate the spirit of the whole discourse. Dr. Hall said:

"Dear Christian Friends: I think it is hardly necessary for me to say that I am conscious of mingled feelings, I may say almost opposing feelings, when I stand in this place. I sympathize with you in the deep satisfaction you have in the completion of this important part of a great undertaking. But I also feel keenly the regret which many of you I doubt not feel that in the providence of God he is not with us whose name is placed in perpetuity on the front of this building. In view of this, I am very glad that I am not expected to make a lengthened and still less an elaborate address, nor to do much more than give expression to what is far larger than my own sympathy, the sympathy of a great body of Christian people all over the country with that great and noble undertaking that God has so richly blessed already in your hands.

"I do not make any apology for being here, for I have been very earnestly urged by the brethren who have the teaching work in their hands; a kind communication and telegram

reached me in London upon this subject. I can think of two sets of reasons why I should be permitted to be here to-night, the first of these being almost wholly personal. During some years the family whose name has been so frequently mentioned worshiped in the church in New York which it is my duty to serve, and as the minister I was brought into frequent pleasant, and to me encouraging, intercourse with the family. I had occasion to see them in the midst of great joy, happiness and prosperity. But there is no prosperity, dear friends, that exempts its possessors from the serious bereavements of this life, and it was my duty to be with them when shadows were hanging over the family.

"So I came to know them; so I came to appreciate their worth; so I came to love them. And these feelings have been deepened and intensified by the intercourse of subsequent years. When allusion was made again to-night to Mrs. McCormick I could well understand why it should be made. To a noble husband she has been a gracious and continual inspiration through all these years, and I am thankful to God that there is a prospect of her being spared for a great many years to see the harvest of good come up and ripen where she was permitted to witness the sowing of the seed in the midst of many cares and many solicitudes; I cannot trust myself to speak more upon that matter."

Dr. Hall then proceeded to point out the second reason for his hearty participation in this dedication service, less personal and of a more public character, it being that he was, in the ordering of Providence, the successor in the pastorate at New York of those noble men, Drs. Nathan L. Rice and James W. Alexander, to whom allusion had already been made because of their deep interest in the welfare of the Seminary. While disclaiming all merit of his own as belonging to a pastorate adorned by ministers so distinguished, he added: "Yet I think I may say, on behalf of the great multitude of Christian people in New York and elsewhere, that we look with the liveliest interest on this great work you have in hand, and upon every hopeful indication of the progress being made in this great region, somewhat indefinitely described as the Northwest."

Dr. Halsey's address, which had been prepared at the request of his colleagues in the faculty, contained a full historical account of the different stages through which the institution had passed, and of the professors, directors, donors and other workers who had contributed to its growth from the beginning down to the present magnificent work of Mr. McCormick. There is room here for only a few paragraphs of it. After drawing a picture of the vicissitudes and changes of the earlier times, when the Seminary had no building which it could call a home of its own, he said:

"The circumstances of enlargement and comfort under which we meet to-night for the dedication of McCormick Hall are wholly different, and certainly not less inspiring. The occasion synchronizes as regards the month with the inauguration of the first four professors on the 26th of October, 1859. It marks the lapse of a quarter of a century in the growth of the city, in the development of the country and in the progress of the Church. In all these aspects this has been a memorable period. It may well suggest data for devout and thoughtful reflection to those who have lived through its events, marked its changes and felt the inspiration of the wonderful things which God has wrought. We look out to-day upon these beautiful environments. We pass through the spacious and elegant halls, dormitories, lecture rooms, library, chapel and professors' residences of this large group of buildings, all devoted to the one great purpose of the theological training of young men for the gospel ministry. How can we help calling to remembrance the noble men and women, many of them now gone to their reward, who in their day, through all these years, as God gave them strength and grace, faithfully toiled and prayed for the accomplishment of the very results which we here see and enjoy. They worked hard. They worked sometimes amid great drawbacks and discouragements. But they did not work in vain. They builded at times even better than they knew. They were laying foundations in hope against the time to come. Their labors, their prayers, their contributions, both of time and money, all contributed to hasten on the happy consummation

which God has here brought to pass through their self-denying agency.

"Some who began this good work of building a Seminary of sacred learning have ended their labors, and we shall meet no more their cordial greetings here. But to us who remain to celebrate this anniversary and to go forward with their work, so well begun in 1859, it is gratifying to think that the men and women of blessed memory, who so long bore the heat and burden of the day while the walls of this Seminary of Zion were preparing to rise, have all shared with us who remain an important part in the final result. We recognize their helping hands and we rejoice in their work. We give them all their due place of honor in our Master's work. They helped to make sure whatever of good the institution now, in its new departure and its wider field, is destined to accomplish for the Church and the country, for God and the souls of men.

"If all is well that ends well, we are certainly entitled to say that this long and trying probation of the past, through which the institution has reached its present most hopeful condition, has not been in vain. Each class of faithful workers has, in turn, helped to prepare the way for what we now behold. Our Seminary, through all its history of disappointment and struggle, has had a career not at all dissimilar to that of most of the colleges and theological schools of our land. Nearly all of them had their feeble beginnings, their frequent reverses and their protracted struggle for independence. Nor has such discipline in the life of an institution, any less than in the life of an individual, been without its lessons and its benefits. It has but served with God's blessing to give a stronger and a better growth. It was so with Princeton, Allegheny and Auburn through all their earlier periods, and with few exceptions this has been the common experience of our colleges and seminaries. Such discipline is wholesome, however painful at the time to the earnest workers. It furnishes occasion for self-denial and self-sacrifice. It beautifully illustrates Tennyson's thought, by opening to us a field of labor and of self-abnegation, where

'Men may rise on stepping stones
Of their dead selves to higher things.'

"In the long and diversified history of this Seminary in its several fields of toil, some of the faithful laborers have already finished their work and ascended to higher things in heaven. The others are on their way and shall not be disappointed. Their true hearted though inadequately requited labor has not been in vain. No cup of cold water has been lost, no widow's mite wasted, no precious alabaster box broken for naught. The Seminary itself, by their labors and through God's great blessing, has already risen to higher and better things here and is still rising. Men die, but institutions live. The glory is God's, but all honor to the men who do his work."

CHAPTER XXIV.

THE DEATH OF MR. McCORMICK.

1884.

His Growing Interest in the Seminary. Brief Outline of His Life. Childhood and Youth. Home Influences. His Parentage and Education. New Providence Church. His Inventive Genius. First Efforts. A Reaping Machine Produced. Its Trial and Success. Its Great Results. His Removal to the Northwest. His Business Established at Chicago. Its Wonderful Success. World-wide Fame. The Great Invention. His Marriage. Vigorous Constitution. Dangerous Malady at Paris in 1878. Impaired Health. Attention to Business. Intellectual Vigor. His Last Illness. No Hope of Recovery. His Calm Serenity. His Peaceful, Happy Death. His Great Life Work Complete. Quarter of a Century with the Seminary. His Several Donations. Well-Rounded Life. A Remarkable Career. Funeral Services. Conducted by the Professors of the Seminary. Employes of the Reaper Works. Resolutions and Testimonials of Respect. By the General Assemblies. By the Board of Directors. By the Faculty. By Religious and Educational Bodies. By Prominent Individuals.

Mr. McCormick was removed by death from the scene of his earthly labors in May, 1884, a few months prior to the completion and dedication of the great building which bears his name. While this, his last public work for the Seminary, was progressing, his interest in the welfare of the institution seemed to grow deeper and deeper with each passing month, and he strongly desired that he might live to see the new edifice filled with students and formally dedicated to God, but in the divine wisdom this was denied him. The intimate and important relation in which he had stood to the Seminary for a period of twenty-five years makes it eminently fitting that, at this point in the history, an account should be given of his life, his last illness and his lamented death. It is not often in the history of our colleges and seminaries that the cause of the higher

HON. CYRUS H. McCORMICK.

sacred and professional education has found in one individual a benefactor so faithful, so sagacious, so persistent and so generous to the last.

Cyrus Hall McCormick, the eldest of eight children, was born in Rockbridge County, Virginia, February 15, 1809, at the old homestead, Walnut Grove, midway between Lexington and Staunton. His parents, Robert and Mary Ann Hall McCormick, were devout and intelligent Presbyterians of Scotch-Irish descent, holding an influential position among the people of the valley, and each marked by strength of character and good natural ability. In this quiet and happy Christian home the children were early trained to habits of self-reliance and industry, Cyrus, the eldest, being often aroused by his father's call at five o'clock to go to work in the field. In the winter he acquired his education at "the old field-school" of the neighborhood. Nurtured under such domestic influences, by parents who feared God, observed the Sabbath and deeply reverenced the teaching of His sacred Word, it was natural that the children of this family should grow up with strongly marked character, an abiding sense of religious duty, of adherence to truth and abhorrence of all shams and false pretences. And so on the Sabbath day Cyrus seems, from early boyhood, to have entered as fully into the sacred services of the New Providence Presbyterian church in the neighborhood, where parents and children were accustomed to worship, as he did into the regular work of the week day when following the plough or tinkering in his father's shop. There he early learned to sing the music and the words of those beautiful hymns that became his favorite songs of praise through all the changes of subsequent life. This early training in industry, honesty and religious duty was the strongest influence in moulding his character and life.

In a tasteful memorial volume, published after Mr. McCormick's death, from which the writer has drawn largely for this sketch, it is stated that the bent of his mind was from the first towards practical mechanics, and that this bent was developed and strengthened by the surroundings of his life upon a farm, remote from town or city. "During those

youthful days he spent much time in the carpenter and blacksmith shops which his father maintained, as was usual then, for repairing the farm implements and doing the carpenter work needed upon the estate. In these shops, when only fifteen, he made with his own hands a grain-cradle for his use in the harvest field, and over many a broad acre of grain did he swing this primitive harvester of his boyhood, keeping his place with this light and symmetrical cradle among the full-grown and experienced hands in his father's fields. Thus early in life he had a practical experience of the severe toil from which his invention afterwards released millions of his fellowmen."

The first result of his inventive mind, we are told, was a hillside plough, patented in 1831, for throwing alternate furrows on the lower side, being thus a right and left plough at will. Two years later he invented a superior horizontal self-sharpening plough, which was pronounced a valuable improvement. "He inherited from his father a genius for invention, and from his mother a genius for practical business affairs. This combination enabled him to bring to a successful issue the invention which has given him world-wide fame and honor. His father, Robert McCormick, who possessed much genius in the construction of hydraulic, threshing and hemp-breaking machines, had devised a reaper in 1816. But like all previous attempts by others it was a failure."

The failure, however, was not lost upon the inquiring, inventive, ever active mind of the son. "Time rolled on, but this old reaper, as it lay abandoned near the workshop, was continually under the eye of the young Cyrus as a reminder of something attempted but not accomplished. Convinced that the principles upon which his father had experimented, in using upright revolving cylinders provided at their base with knives like sickles, were radically defective, he proceeded upon a wholly different plan of construction by operating upon the grain in a mass with a horizontal reciprocating blade. The old machine of his father, therefore, furnished him no inductive trains of thought in his work, but it acted as a warning of the errors to avoid and served as an inspiration to success. The idea that grain could be cut by machinery possessed him fully,

and he believed there was a way to do it. He continued to think over and work out his idea in that old homestead. He had never been far from home. He had never heard of any experiments in machinery for harvesting grain except his father's. The pursuit of this idea was opposed by his father, who believed his years would be wasted."

But his mind was not to be diverted from its controlling purpose. The fundamental principles of his great invention had taken thorough possession of his thoughts by day and night and gradually shaped themselves into practical form. His experiments in wood and iron went on. "With unfailing ingenuity and patience he finally produced a machine which answered to his own ideal, fashioning every part of it, both in wood and iron, in his father's workshop. It consisted of first, a vibrating blade to cut; second, a platform to receive the falling grain; and third, a reel to bring the grain within reach of the blade.

"This machine, drawn by horses placed at the stubble side of the swath, was tested during the latter part of the harvest in 1831, in a field of six acres of oats belonging to John Steele, situated within a mile of Walnut Grove. It proved to be a success. Its work astonished all who witnessed it. Neither the young inventor, who was then about twenty-two years of age, nor any of those present seemed to have any idea of the true value of the work that day begun; a work destined to revolutionize the whole method of farming and to open up a limitless domain in this land for cereal productions, making possible the bountiful harvests which have since that day taxed the powers of transportation and stimulated the construction of a network of railroads equal to all the world besides, as well as wonderfully enlarging the cultivation of wheat elsewhere throughout the world." *

Having perfected by other improvements this important invention and having secured a patent for it, Mr. McCormick came to the growing Northwest, with a view to finding the most desirable place for establishing the manufacture of the machines. He first located at Cincinnati, in 1846, and then

* Memorial Volume on Cyrus H. McCormick.

came to Chicago in 1847, choosing the latter as his permanent abode. There he began his great life work, and there he continued, with unhesitating persistence and unflagging energy, until that work was done. It is not necessary in these pages to tell the whole story of his wonderful success, his accomplished purposes and his rounded life, or indeed to speak of the very important part played by this reaping machine in the growth, development and prosperity of our broad land. The reaper has long been recognized, both in America and Europe, as one of the great inventions of the nineteenth century, as one of the most useful and important labor-saving implements of industry ever devised by man in any age or nation of the world.

As far back as 1859, only twelve years after Mr. McCormick commenced operations in Chicago, it was said by one American statesman, Hon. Reverdy Johnson of Maryland, that "the McCormick reaper has already contributed an annual income to the whole country of fifty-five millions of dollars at least, which must increase through all time," and by another, Hon. William H. Seward of New York, that "owing to Mr. McCormick's invention the line of civilization moves westward thirty miles each year." For what he accomplished in lessening human toil, as well as for his instrumentality in increasing the means of Christian education, the nations on both sides of the Atlantic, recognizing his valuable services, conferred on him medals and grand prizes of honor during his life and in his death revered and honored his memory as that of one of its greatest benefactors.

In the year 1858 Mr. McCormick was united in marriage with Miss Nettie Fowler, a daughter of Melzar Fowler, Esq., of Jefferson county, New York, and niece of Judge E. G. Merick of Detroit, Michigan. This happy union was blessed with a family of four sons and three daughters, two of whom, a son and a daughter, died in infancy. In this excellent and accomplished lady he found a loving companion for life, who shared to the full in all his business cares, his domestic joys and his large benevolences. From the first and through all their united life she was in deepest sympathy with all his pur-

poses and plans with regard to the Theological Seminary of the Northwest, and in her both professors and students have ever found a liberal co-worker and a faithful friend.

Blest with a vigorous constitution, which seemed to be only developed and confirmed by his systematic habits and his intense business activity, Mr. McCormick had enjoyed through life a high degree of robust health. But in the year 1878, while attending the Paris Exposition, he was attacked with a dangerous malady, which necessitated severe surgical operations, which he bore without the use of anæsthetics. This heroic treatment saved his life. The unusual vigor of his constitution and the tenderest care enabled him to rally from the serious illness after a slow convalescence of five months. But he was never again restored to his former perfect health. During the next four years he was compelled to seek relief by changing his place of residence to climates suited to his condition, spending only a part of his time at Chicago. But while these bodily infirmities were increasing, confining him largely to a rolling chair, so contrary to his former active habits, his mental strength remained unimpaired. He shrank from no difficult business questions that might tax his full mental powers. The vigor and acumen of his intellect had never appeared more remarkable, and deeply impressed those who came in contact with him.

"Though prevented from moving about in the circles of business," continues the memorial, "there was no limit to the activity of his mind, and his interest in everything relating to business or social life, domestic or foreign progress, current events of political or national importance was keen and unabated. While confined largely to the house during the last years of his life, his home itself became a business center. Thither came men from many and varied enterprises and industries, and none left him without having their high impulses and aims strengthened by his counsel and noble example. Here, dictating to his private secretary, following with close and discriminating attention the current events in the world's progress as the daily journals would be read to him, his mental energies found their congenial occupation. He

maintained, to the last, personal knowledge and control of his business, and no important decision, either in the management and extension of this great industry or in the protection of its legal interests, was made without personal consultation with and direction from him as its head." *

While thus confined within doors, in February of 1884, during the Seminary session, the professors and students of the school were invited to an evening's entertainment at Mr. McCormick's residence in the city. There, surrounded by his family and a large assemblage of invited guests, directors, trustees and friends of the Seminary from all the city churches, he received and exchanged friendly greetings with each of the young men, about sixty in number, all much gratified thus to meet the benefactor and patron of the institution. It was a pleasing and impressive scene, long to be remembered by those who witnessed it, to behold this beloved, honored and now aged servant of God in the center of that happy assemblage and showing forth in his face the deep feelings of his heart, as he thought of the blessed harvest which the Church of Christ was already reaping by reason of his early and his continued benefactions to the Seminary.

It is a striking and noteworthy correspondence of facts that Mr. McCormick's quarter of a century of connection with the history of the Seminary should have been opened and closed with the donation of one hundred thousand dollars. With that amount he began in 1859, and with a little more than that amount in another gift he ended his benefactions with his life in 1884. His increasing bodily infirmities during the last year of his life seemed to make him all the more desirous to finish his work. He did not live to see the great building, his last gift, completed. God spared him long enough, however, to see his efforts crowned with the most gratifying results. He was permitted to see the coming of the month of May, 1884, the anniversary of his first gift to the Assembly for the Seminary, in May, 1859.

During the intervening years he had added, at different times, donations to the Seminary for building, for endowment

* Memorial Volume, p. 18.

and for other purposes amounting to a sum far exceeding his original gift. It seems a most fitting and significant close of his great work of benefaction that he should in this last year of his life bestow a third munificent gift of one hundred thousand dollars and more to adorn the Seminary campus with four elegant residences for the professors and a massive dormitory for students far more extended than any thing which had preceded it. Thus he was led to crown the last quarter century of his life with a wise and liberal beneficence, similar to that with which he had begun it, and similar to that with which he had filled up the intervening years.

Such is the brief but shining record of what he had done for this institution of sacred learning and, through it, for the whole Presbyterian Church, as well as for our common country and our common Christianity. Surely no institution in our land has ever had a stauncher friend or a more liberal benefactor. It may devolve on others to tell what he has done for our broad land, and for other civilized lands in all parts of the world, as the inventor of one of the most important and useful implements of agriculture known to mankind. While his name will live through coming ages in all the world of fruitful industry, by reason of this labor-saving and almost wonder-working machine, and while his civic monument will stand here on the other side of the city, in that vast manufacturing establishment built up by his business energy and foresight, which is now sending its machines over the world at the rate of one hundred and forty-four thousand annually, this other monument of his wisdom and benevolence, this less worldly and less applauded monument of letters and of high spiritual culture will also stand here for all coming time. By this he has indissolubly associated his honored name with all the best interests of the Christian Church and the Christian ministry. By this his remarkable career was rounded out to its completest form and end.

Mr. McCormick's last illness began on the last day of April, 1884. For a few days he partially rallied and had hopes of recovery. But at the end of a week his strength began to fail and he rapidly grew worse. On the 11th of

May the physicians pronounced his case hopeless. "On the morning of that day, which was the Sabbath, the members of his family enjoyed the last moments of his perfectly conscious mental vigor. He seemed to realize that his work on earth was done. With tenderest affection he took the hand of each of his five children in turn. In the afternoon he had a few lucid moments, though after the early morning hour he was not so fully conscious. During one of these intervals he repeated several times 'Christ, our spiritual Head.' During Monday he was without pain and unconscious of the tender care of those around him. The morning of Tuesday, May 13th, dawned 'gray with misty light, soft with early showers,' and surrounded by those whom in life he held most dear, he passed from suffering to joy, from toil to rest, from death to immortal life." *

The funeral services for Mr. McCormick, which were largely attended and deeply impressive, were held at the family residence in Chicago on the afternoon of May 15th, 1884. It was a beautiful day and an unusual number of the most prominent people of the city were present. Just before two o'clock the casket was placed in the center of the main hall of the mansion, attended by the pall bearers, twelve in number. Near the head of the casket the employes of the reaper works had placed a symbol most expressive of their sense of the loss sustained, a reaping machine in white flowers, having the main wheel broken. The gentlemen employed in the office of the reaper company, in token of their tender regard, placed there a sheaf of ripened wheat surmounted by a crown of lilies. The funeral services were conducted by the professors of the Presbyterian Theological Seminary of the Northwest. Appropriate passages of Scripture were read by Rev. Dr. Herrick Johnson, and addresses were delivered in turn, alternating with the singing of the chosen hymns, by Rev. Dr. L. J. Halsey, Rev. Dr. David C. Marquis and Rev. Dr. Johnson, each speaker dwelling on some prominent characteristic in the life and work of the deceased. The opening prayer was offered by the Rev. Dr. Thomas H. Skinner and the closing

* Memorial Volume.

prayer by Rev. Dr. Willis G. Craig. All the immediate family and a large number of the relatives, both of Mr. and Mrs. McCormick, were present. The pall bearers were: William C. Goudy, Murray F. Tuley, Henry W. King, John N. Jewett, Mark Skinner, William C. Gray, Joseph Medill, Ralph N. Isham, Charles A. Spring, Jr., Horace A. Hurlbut, Thomas Drummond and Charles S. Carrington. At the conclusion of the addresses about four hundred of the employes of the reaper works, many of whom had been employed there for twenty years and felt a sincere attachment to Mr. McCormick, walked in a double line past the coffin, to bid a long and sad farewell to their departed leader. The remains were interred in Graceland cemetery near the city.

The resolutions and testimonials of respect and sympathy, on the death of Mr. McCormick, adopted by public bodies, ecclesiastical and religious, in various parts of our country, were remarkable both for number and cordiality. The General Assemblies of the two great branches of the Presbyterian Church, then convened, each adopted an appropriate memorial on the occasion. The Northern Assembly, in session at Saratoga, New York, passed the following minute, which was moved by Elder Thomas Kane of Chicago, who announced the death of Mr. McCormick with appropriate remarks upon his work for the Church. The resolution was adopted by the Assembly rising to their feet.

"Resolved, That this Assembly has learned with sorrow of the death of Hon. Cyrus H. McCormick and recognizes the loss which the Church has sustained in the departure hence of so devoted and munificent a friend of Christian and theological education and of every good work."

The Southern General Assembly, in session at Vicksburg, Mississippi, when the tidings reached them, May 21st, 1884, unanimously adopted the following minute and ordered the same to be forwarded to the family:

"The General Assembly having information of the death of the Hon. Cyrus H. McCormick, of Chicago, Illinois, deems it eminently suitable to make a record of an event which marks the departure to his everlasting rest of a Christian man who,

throughout a long life, has consecrated so much of his ample wealth to his fellow men. In all these benefactions the people and institutions of his native South were largely and most kindly remembered."

The following resolutions of respect and sympathy were adopted by the executive committee of the Board of Directors of The Presbyterian Theological Seminary of the Northwest:

"The executive committee, on behalf of the Board of Directors, desire to record an expression of their profound sorrow at the great loss sustained by the Seminary and the Church at large in the death of the Hon. Cyrus H. McCormick. The warm and unfaltering friendship of Mr. McCormick for the cause of education, especially in training young men for the ministry, was shown not only by his words, but by his deeds of munificence, which constitute an enduring monument to his memory and will cause him to be remembered as one of the benefactors of mankind. The Seminary of the Northwest, the good influence of which will be felt through all time in Christian education, will remain as an example of his wisely directed benevolence, to be emulated by others. The timely beneficence of Mr. McCormick to this institution was but an expression of his strong faith in God and of his love for the highest interests of mankind. We desire to extend to the family of the deceased our deepest sympathy in their great bereavement. In the life of such a man the world can learn lessons from the fidelity with which he improved the opportunities both of youth and manhood and found time, amidst the cares of the immense industry over which he presided, to ascend to higher levels of thought and engage in works of philanthropy which will endear his name to coming generations. Through his good works 'he being dead yet speaketh.' Samuel M. Moore, chairman.

Daniel S. Gregory, secretary."

The professors of the Theological Seminary of the Northwest met May 24th, 1884, and adopted the following minute:

"The faculty of the Presbyterian Theological Seminary of the Northwest here record upon their minutes their views and

feelings in connection with the decease of the lamented Hon. Cyrus H. McCormick, and call attention to:

"1. The sagacious foresight and wisdom of Mr. McCormick in selecting twenty-five years since the commanding location of this city as the appropriate and permanent seat of this institution, and in making it secure, through the action of the General Assembly of the Presbyterian Church, by a donation of one hundred thousand dollars.

"2. His steadfast conviction of the importance of maintaining the Seminary in the spirit and purpose of the General Assembly, and this when, instead of admiration and gratitude for his sagacity and beneficence, he was confronted with no little opposition and opprobrium.

"3. His readiness to come to the aid of the institution amid its difficulties, not only by many needful gifts at different times, but also by the contribution of another hundred thousand dollars towards its endowment.

"Four of the members of the faculty have special occasion to record their gratitude to Mr. McCormick for his gift of most commodious and beautifully located residences, by which not only is their personal comfort secured, but the institution itself is benefited by the opportunity thus given for constant oversight and influence in connection with the students.

"The faculty hereby express their own and the Church's very great indebtedness to Mr. McCormick for his prompt and noble munificence in the erection of the new and spacious dormitory on the grounds of the institution for the increasing number of the students.

"We also take this occasion to record our sense of gratitude to Mr. McCormick for the wide door he has opened to each and all of us for usefulness to the Church of his and our warmest affections.

"And finally, we thank God that before his departure from the scene of his large Christian benefactions he was permitted the gratification of witnessing the most encouraging tokens of prosperity and success in the institution to which he had given so much thought and labor and bounty.

"Resolved, That a copy of this minute be transmitted to his family with the expression of our tenderest sympathy in their bereavement and grief; and our prayer is that the God of consolation may sustain and comfort them as the Husband of the widow and the Father of the fatherless.

Willis G. Craig, chairman.

Edward L. Curtis, secretary."

Similar resolutions of respect and appreciation were adopted at a special meeting of the alumni of the Theological Seminary of the Northwest; by the Woman's Presbyterian Board of Missions of the Northwest; by the Board of Trustees of the Washington and Lee University, of Virginia; by the faculty also of that institution; by the alumni association of Princeton Theological Seminary, N. J.; by the trustees of Lake Forest University, Ill.; by the Chicago Historical Society; by the International Committee of Young Men's Christian Associations, New York; by the session of the Presbyterian church of Richfield Springs, N. Y.; by the Board of Trustees of Hastings College, Nebraska; and by the Board of Visitors of the Thornwell Orphanage of South Carolina. Most of these literary, religious, benevolent and educational institutions had been, from time to time, the recipients of Mr. McCormick's benefactions. In addition to these public testimonials, many letters of deep sympathy and condolence addressed to the family were received from prominent individuals in different parts of the land, all expressive of the great loss sustained by the Seminary, the Church and the country in Mr. McCormick's death.*

At the first meeting of the Board of Directors of the Seminary after Mr. McCormick's death, in April, 1885, that body placed on its records a loving and appreciative tribute to his memory, drawn up by a committee consisting of Drs. W. W. Harsha and J. W. Dinsmore and Elder John C. Grier. In that memorial they say:

"We express our sense of deep and unfeigned sorrow at the removal of one whose relations to this institution as its constant friend and most generous and munificent patron were for many years so intimate and so vital. We shall never forget,

* Memorial Volume, pp. 73–143.

nor will our loved Church ever fail to bear in grateful remembrance, his ardent interest, his absorbing devotion and his unflagging zeal in behalf of this school of sacred learning. To his wise and thoughtful and prudent counsels, to his open-handed and princely liberality, to his constant solicitude and earnest prayers are we indebted for an institution which, under God, shall continue to be a living fountain of blessedness to this land, and to the world, so long as time endures.

"We deem it, further, our duty, as well as our privilege, to record our sense of profound gratitude to Almighty God that he raised up and qualified one for a work so great, at a period in the world's history so full of peril to the cause of evangelical religion. With rationalism spreading itself abroad so widely, especially in this great Northwest; with materialism massing its forces on every hand for the overthrow of spiritual Christianity; with Romanism girding itself for a conflict that is to determine the religious control of the New World, we can but regard it as a special mark of the divine favor that the King and Head of the Church raised up, at such a crisis, one who by his beneficence in the past and by a wise and prudent provision for the future, has reared at this great center of influence a bulwark against those varied forces of evil. To be the honored instrument of such a work at such a crisis is glory enough for any life. To God be all the praise.

"To the family of Mr. McCormick we tender our sincerest sympathy in the irreparable loss they have sustained. To you, however, remains the satisfaction of knowing that the honored husband and father who has gone had, by the divine blessing, secured a place in the regards of the Church and the world which few indeed in any walk of life could hope to reach, and that his name and memory will remain enshrined in the hearts of increasing thousands who shall be made the recipients of the blessings which his wise and beneficent gifts will continue to bring as the ages roll away. We recommend that this paper be spread upon the permanent records of this Board and that an attested copy of the same be furnished to the bereaved family by our secretary."*

* Minutes of the Board of Directors, Vol. 2, pp. 605-607.

CHAPTER XXV.

ERA OF ASSURED SUCCESS AND PROGRESS.

1884–1886.

Mr. McCormick's Idea. Increase of Students. The Library of Rev. William H. Van Doren, D.D., bequeathed to the Seminary. Written and Oral Examinations. Special Lecturers. Spiritual Development. New Departure. Confidence Inspired. McCormick Hall Furnished by the Churches. Donation of Tuthill King. His Letter to the Board. Action of the Board Thereon. Large Debt Accruing. Statement of the Treasurer of the Board of Trustees. Donation of One Hundred Thousand Dollars. Thanks of the Board to Mrs. McCormick and her Son. Joint Action of Trustees and Directors. Name of the Seminary Changed. Cyrus H. McCormick, Jr., made a Special Director for Life. Action of the Board and of General Assembly on these Measures. Resignation of Rev. J. D. Mason. Resolutions Thereon. Deaths among the Directors. Mr. C. B. Nelson. Hon. S. M. Moore. Dr. W. S. Curtis. Their Memorial on the Records of the Board. Decease of John Forsythe, Charles Crosby and Hon. Lincoln Clark. Their Life, Character and Services to the Seminary.

In his last communication to the Seminary, made at the laying of the corner stone of the new dormitory in January, 1884, Mr. McCormick had spoken of the erection of that building as indicating the "dawn of a brighter day in the history of the institution." And so in fact it proved to be. It gave stability and permanence to all that had hitherto been done. It gave to the public mind an assurance and pledge that the school had emerged from its old embarrassments, and was at last ready for a wider development of its usefulness. This was the turning point in its history and a new departure for the future. By this additional building it secured accommodations for a hundred students; and they were needed, for the catalogue of the next session, 1884–1885, showed seventy-

REV. WILLIS G. CRAIG, D. D., LL. D.

seven students in attendance, an increase of eighteen on the number for the preceding year.

For several years past the library of the Seminary had been increased from time to time by small but valuable additions of books donated by individual contributors. In 1884 it received a large and valuable collection from the estate of Rev. William H. Van Doren, D.D., who died in 1882 and made to the Seminary by his will a conditional bequest of his private library, consisting largely of exegetical works, to the number of thirteen hundred volumes. This accession, together with the preceding contributions, swelled the Seminary library to about ten thousand volumes.

Some years prior to the time now under consideration, the faculty, at the suggestion of the Board of Directors, adopted the method of written examinations at the close of each session, to be held in alternation with the oral examinations. After being tried for several sessions this method was laid aside. During the session of 1883–1884 it was again adopted, in accordance with a resolution of the Board of Directors requiring it. It was then made the standing order of the institution that the annual examinations at the close of each session should be both oral and written, the former in the presence of a previously appointed committee of the Board, to whom also the results of the written examinations in the presence of the professors should be submitted. Students failing to pass these examinations are conditioned and cannot continue as full and regular students until their conditions are made up. When members of the senior class thus fail, they are not graduated. Such has been the method in all succeeding years.

During this season of 1884–1885 the faculty, in addition to the regular instructions of the professors in each department, inaugurated a special course of lectures to be delivered before the students of all the classes together by successful scholars and pastors, selected by the professors from the churches. Such special lectures had been given irregularly during each session in the earlier history of the Seminary; but, from this time on, the number of such lectures was increased and this

was made one of the standing appointments of the institution, adding not a little to the interest and attractiveness of the Seminary course. Besides this, a competent instructor in elocution was appointed from year to year, in addition to the regular faculty of six professors.

From this time forward the spiritual growth and development of the students in the home life of the Seminary was greatly assisted by the fact that the new professors, having their residences on the campus of the institution, were continually with the students in all their meetings, both for instruction and devotion, a benefit which in former years could never be so fully secured under the old arrangement, when the professors were compelled to live at a distance in such houses as they could get. This new order of things after the erection of professors' houses on the grounds at once gave unity, concentration and spiritual power to the whole inward life of the school such as it never enjoyed before and perhaps never could have secured without the intimate participation of the professors in it. With this more developed spiritual life the institution immediately entered on a higher intellectual life and showed forth more of its proper normal character as a sacred school. These important attributes it had indeed possessed from the beginning, and through all its years of struggle, but never before so completely. The good work of former years had been done under great disadvantages and discouragements. The old professors saw and lamented the defects of the arrangements under which they labored, but they were unavoidable. All these were removed by the more ample and satisfactory arrangements of 1884 and 1885, which made a new era in the life of the school.

It should be stated, as illustrating the new confidence created among the churches of the Northwest by the growing prosperity of the Seminary during this period, that, when Mr. McCormick's large outlay of $60,000 was made on the new dormitory in 1884, the sum of about seven thousand dollars was contributed by them through the agency of Rev. Josiah Milligan, for the purpose of providing all its rooms with a complete outfit of furniture. It may be stated also, in this

connection, that in addition to the sum of $39,000 which Mr. McCormick agreed to pay for the four professors' houses, which was what they would have cost as first planned, there was a further sum of $10,000 expended on them, as the plans were somewhat modified and enlarged at the request of those who were to occupy them. This additional sum was advanced at the time by the professors, but was afterwards repaid to them. It thus appears that these four substantial and elegant residences were erected at a cost of $49,000, of which Mr. McCormick paid at the time $39,000.

In pursuance of a call duly issued, the Board of Directors held a special meeting on the 27th of June, 1884, in Chicago to take action on a proposal from Tuthill King, Esq., a pioneer and esteemed business man of the city, to endow a chair in the Seminary with twenty thousand dollars. The following communication from Mr. King was presented and read:

"To the President of the Board of Directors of the Theological Seminary of the Northwest.

Dear Sir: I desire through you to make a gift of twenty thousand dollars ($20,000) to the Presbyterian Theological Seminary of the Northwest, as my mite toward promoting the instruction of young men in Bible truth. I desire the gift to be entered in the books of the Board as the 'Tuthill King endowment toward the support of the chair of Biblical and Ecclesiastical History,' which gift shall be kept intact for the support of the said chair for all time to come. And in case any professor occupying the chair assisted or endowed by the fund shall teach anything contrary to sound Biblical doctrines, as held by the Presbyterian Church, the Board shall, within the space of one year, dismiss such professor, and, if in such reasonable time such professor shall not have been dismissed, the income from the gift shall be withheld and applied to the principal until such dismissal is made. And, if in a period of five years the said change is not made, the whole sum given, with the income accrued, shall revert to my heirs; the laxity of doctrine to be proven by good and sufficient facts and by the methods in keeping with the polity of the Presbyterian Church.

"And, furthermore, if in case the Presbyterian Theological Seminary of the Northwest should ever cease to exist, or should be changed into any other form of institution, this donation shall revert to my heirs. And, lastly, the gift which I herewith transmit I desire to be turned over by you to the trustees of said institution, of which Cyrus H. McCormick, Jr., is also the present treasurer, to be received by them in accordance with the terms of this paper, embodying the above conditions.

"Hoping, dear brother, for a blessing of God to accompany this gift, which is made for his glory and the good of mankind, I remain

Very truly yours,
Tuthill King."

On the reading of Mr. King's letter, it was unanimously "Resolved, first, that the gift of Mr. King be accepted on the conditions named in his letter; second, that a committee consisting of Judge S. M. Moore, Col. R. B. Mason and Cyrus H. McCormick, Jr., be appointed to prepare a letter expressing the thanks of this Board to Mr. King, and to visit and present the same to him." The committee reported and presented the following letter:

"Chicago, June 18, 1884.

Tuthill King, Esq.

Dear Brother: The undersigned have been appointed a committee of the Board of Directors of the Presbyterian Theological Seminary of the Northwest to convey to you the sincere and hearty thanks of the Board for the gift of twenty thousand dollars, which you have kindly made to the Seminary, for the purpose of promoting the instruction of young men in Bible truth. The communication which you addressed to the president and Board of Directors the 17th ult., announcing your desire to have this amount entered in the books of the Board as the Tuthill King endowment towards the support of the chair of Biblical and Ecclesiastical History, to be kept intact for the support of the chair for all time to come, was presented to the Board this day, and the conditions which you have stated in the same paper were taken into considera-

tion. By unanimous vote of the Board, the gift was accepted upon the conditions specified, which were considered to be just and proper.

"In making known to you the action of the Board, we must also take this occasion to assure you of the cordial wishes of its members for the health and welfare of yourself and your family. We hope that you may have much occasion to rejoice in time to come with reference to the faithfulness of the professors in the Seminary and for the good work which may be done through the teachings which your kind donation is intended to promote. In thoughtfulness as well as in generosity you have bestowed, giving as unto the Lord. And that His richest blessing may be with you, and enrich the gift forever, is the sincere wish, dear brother, of your friends and fellow servants.

S. M. Moore,
R. B. Mason,
Cyrus H. McCormick, Jr. *

When the Board of Directors met at the annual meeting in April, 1885, it was found that a very large indebtedness had been incurred during the preceding few years in carrying forward the Seminary under its new policy of a wide and vigorous development. This had been caused partly by the increasing number of students who needed assistance from the scholarship funds, partly by a heavy tax for sewerage improvements and repairs on the older buildings, and partly by other needed outlays incidental to running the institution on its larger scale. There was a constant demand for larger expenditure, in order adequately to accommodate the increased numbers, and the available income was not sufficient to meet the demand. Under these circumstances Mr. Cyrus H. McCormick, Jr., who since 1882 had been a member of the Board of Trustees and was at this time also its treasurer, laid before the Board a full communication in relation to the exact financial condition of the Seminary, its resources, its endowments, its income, its growing demands and its large accumulated deficiency, as well as its encouraging prospects. It was a clear statement of the entire situation.

* Minutes of the Board of Directors, Vol. 2, pp. 375-376.

Assuring the Board of his own deep interest in all that had been done for the Seminary, and also of his mother's cordial approval and endorsement of the same, and of their earnest desire to promote the success of the great work the Seminary was now doing, Mr. McCormick closed this admirable paper with the following proposition, which may be given in his own words, as unexpected no doubt as they were agreeable to every member of the directory:

"My mother and myself propose therefore, as trustees of the estate of my father, to give to the trustees of this Seminary one hundred thousand dollars ($100,000), out of which the present indebtedness, amounting to $45,161.65, shall be paid (reckoning the notes at their face value and without interest), the balance, over $50,000, to be paid in cash into the treasury as an increase to the permanent endowment funds, for the benefit of the contingent account."

As indicated above, in what is said about the notes, Mr. McCormick, Sr., before his death had loaned the Seminary on note, from time to time, what had been needed for the deficiency. These notes were at this time to be canceled and an additional sum of money given outright. This assuredly was a simple and noble method of meeting the pressing difficulty, both as regarded the accumulated deficiency of the past and the prospective wants of the future. The Board heard and acknowledged the munificent offer with feelings of admiration for the donors and of profound thanksgiving and praise to God for the timely benefaction.

The committee appointed to give suitable expression to the feelings of the Board on hearing this communication from Mr. McCormick and its generous offer reported the following minute, which was at once unanimously adopted:

"1. Your committee take pleasure in commending the full, clear and accurate statement of the financial condition of the Seminary contained in that report.

"2. The special feature in the report, which the Board has already recognized by thanksgiving and praise to God, is the statement of the reception of a gift to the Seminary from Mrs. McCormick and Cyrus H. McCormick, Jr., amounting to the

sum of one hundred thousand dollars. In view of this princely gift, not more generous than it is opportune, your committee would recommend the adoption of the following minute:

"Resolved, That the hearty thanks of the Board of Directors of the Theological Seminary of the Northwest are hereby tendered to Mrs. McCormick and Cyrus H. McCormick, Jr., Esq, for their munificent gift of one hundred thousand dollars to the funds of the Seminary. We devoutly thank God that through their abounding liberality the Seminary has not only been relieved from an embarrassing debt, but also that the way has been opened for enlarged usefulness in its work. We gladly record our obligations, which we feel also to be those of all who are interested in sound and thorough theological training, to these generous donors. We are specially gratified by this gift inasmuch as it manifests the same fidelity and devotion to this institution which characterized the late Hon. Cyrus H. McCormick, the princely benefactor of this Seminary. We reverently invoke the blessing of the great Head of the Church upon these two who have brought this institution such timely and generous aid, and also upon all others who during the year have aided by their benefactions.

"Resolved, That a copy of the minute be sent to Mrs. McCormick and to Cyrus H. McCormick, Jr., signed by the president and secretary of the Board.

S. J. Niccolls,
S. J. McPherson,
C. C. Brown,
H. T. Clark,
} Committee." *

A communication was received from the Board of Trustees, making the following recommendations to the directors for their consideration:

"First, That the directors unite with the trustees in requiring the finances so to be administered that the expenditure shall be kept within the income, and that no debts be contracted unless the funds are in the hands of the treasurer to meet such indebtedness.

"Second, That the grouping of the scholarships, as here

* Minutes of the Board of Directors, Vol. 2, pp. 403–405.

reported, be accepted by the Board, and that notification be sent to the donors of said scholarships, informing them of the houses which have been set apart for each respectively; and that the trustees be empowered in like manner to group with scholarships names as they may come in.

"Third, That the directors take this matter of scholarships under serious consideration, with a view towards assisting to provide the necessary money to carry this account through the coming year without deficit. In this connection the trustees would call the attention of the Board to the fact that there will probably be some money necessary to pay for rooms for students outside the Seminary, and this will be the amount of money necessary to be raised during the coming year."

The recommendations were adopted by the Board. Pending the discussion of the last recommendation, members of the Board responded to the call for funds by pledging themselves individually for subscriptions which amounted in the aggregate to the sum of $1,600.

The following action was also taken by the Board:

"Resolved, That a committee of this Board be appointed to report at the next meeting the legal right and expediency of changing the name of this institution to The McCormick Theological Seminary of the Northwest." C. C. Brown, Esq., Hon. S. M. Moore, Thomas Dent, Esq., and Henry G. Miller, Esq., were appointed the committee. The Board of Directors also passed the following resolution as an overture to the General Assembly of 1885:

"In view of the munificent and unselfish benefactions of the McCormick family, the Board of Directors request the General Assembly to elect Mr. Cyrus H. McCormick, Jr., a special and perpetual director of the Seminary in place of his father, Hon. Cyrus H. McCormick, deceased. We therefore ask that this General Assembly re-enact section 2 of article 2 of the constitution of the Seminary, adopted by the General Assembly of 1882, with the required change of name, as follows:

'In just recognition of the relation of Hon. Cyrus H. McCormick and his family to this Seminary, Cyrus H. McCormick,

Jr., is hereby constituted from this time forth a special member of the Board of Directors of the Presbyterian Theological Seminary of the Northwest, to qualify as and to be entitled to all the prerogatives of other full members of the Board, and to continue in the office during the term of his natural life or until he shall resign.' "*

The question of the advisability of changing the corporate name of the Seminary, which had been referred by the Board of Directors in April, 1885, to a committee of lawyers, all members of the Board, to report on the legality of the change, came before the Board at its annual meeting in April, 1886. That committee reported in favor of the legality of the change and pointed out the mode of procedure. After due discussion the following action was heartily taken:

"Resolved, That in the opinion of this Board the corporate name of the Seminary should be changed, so that it will read The McCormick Theological Seminary of the Presbyterian Church.

"Resolved, That the trustees be requested to take the legal measures necessary to effect such change."

Twenty-two members of the Board were present and voted unanimously in favor of these resolutions by rising. On motion the president of the Board was instructed to inform the family of Mrs. McCormick of the passage of these resolutions.†

In a matter so important as the changing of the name of the Seminary, it was deemed best to have the concurrent action of each of the Seminary Boards. Accordingly, when the foregoing resolutions of the directors were communicated to the trustees, the latter Board held a meeting, May 8th, 1886, at which the following concurrent action was adopted:

"It was moved by Mr. King, seconded by Mr. Hurlbut and carried, that the president and secretary be authorized to sign the following paper to the General Assembly and, in accordance with this resolution, the president, R. B. Mason, and the secretary, C. H. Adams, signed the communication to the General Assembly, which is as follows:

* Minutes of the Board of Directors, Vol. 2, pp. 401-403, 469.
† Minutes of the Board of Directors, Vol. 2, pp. 466-468.

"To the General Assembly of the Presbyterian Church in the United States of America:

Fathers and Brethren:

In view of the benefactions of the late Cyrus H. McCormick and his family, the Board of Trustees of the Presbyterian Theological Seminary of the Northwest, instructed by the unanimous vote of the directors of said institution at their recent annual meeting, request the General Assembly to re-enact section 1 of article 1 of the constitution of the Seminary adopted by the General Assembly of A. D., 1872, so as to read as follows: 'The name of the institution shall be The McCormick Theological Seminary of the Presbyterian Church.' And also to enact a corresponding change of name wherever the name of the institution occurs in the body of the constitution.

By order of the Board of Trustees.

R. B. Mason, president,

Cyrus H. Adams, secretary."

The question of changing the name of the Seminary was brought before the General Assembly of 1886 at its meeting in Minneapolis for final action. The question of changing the constitution of the Seminary and making Mr. Cyrus H. McCormick, Jr., a special director of the Board for life, though it was acted on by the Board and reported to the General Assembly in 1885, did not come before that body for final action until the meeting in 1886. At that meeting the chairman of the standing committee on theological seminaries, Dr. Samuel M. Studdiford, reported the following recommendation on both questions, which was adopted by the Assembly. After reciting the precise terms of the overture as made by the Board of Directors for a change in the constitution and the election of Mr. McCormick, the paper reads: "The committee recommends that this request of the Board of Directors of the Theological Seminary of the Northwest be granted, and that article 2, section 2, of the constitution of said Seminary be re-enacted, with the change of the name as desired, namely, the substitution of the name of Cyrus H. McCormick, Jr., for that of Cyrus H. McCormick.

"Your committee would further call the attention of the General Assembly to the following resolutions unanimously passed by the directors of the Presbyterian Theological Seminary of the Northwest at their recent meeting:

"'Resolved, That in the opinion of this Board the corporate name of this Seminary should be changed so that it will read 'The McCormick Theological Seminary of the Presbyterian Church.'

"Resolved, That the trustees be requested to take the legal measures necessary to effect such change.'

"Your committee recommends that, in accordance with these resolutions, the Board of Trustees of the Presbyterian Theological Seminary of the Northwest be hereby authorized to change the corporate name of the same so that it shall read The McCormick Theological Seminary of the Presbyterian Church." *

During these years of growing influence and success, the Board of Directors and the Seminary were called to lament in rapid succession the loss of some of its oldest and most efficient helpers and counselors. Following the lamented death of Mr. McCormick in May, 1884, came the decease of Claudius B. Nelson, Esq., in the spring of 1885, and soon after that of Hon. Samuel M. Moore, LL.D., both elders, and then of Rev. William S. Curtis, D.D., all earnest friends of the Seminary and faithful, indefatigable members of its directory. Besides these removals by death, the Board at its annual meeting of 1885 received a letter of resignation from Rev. James D. Mason, of Davenport, Iowa, asking to be relieved of any further attendance on its meetings, on the ground of age and failing health. Mr. Mason had long been one of the most faithful and efficient members.

In accepting the resignation of Mr. Mason, the Board appointed a committee, consisting of Rev. T. D. Ewing, D.D., Rev. John Crozier and John C. Grier, Esq., who reported the following resolutions as a testimonial to Mr. Mason's character and faithful service:

"Resolved, That this Board have heard with sorrow of the

* Minutes of the General Assembly of 1886, pp. 87, 88,

declining health of Brother Mason and of his inability to meet with us again as a member.

"Resolved, That with sorrow the Board accepts Brother Mason's resignation, and desire to put upon record our high appreciation of his interest in this institution and faithfulness in his attendance on the sessions of the Board of which he has been so long a member and at one time president.

"Resolved, That this Board desire to convey to Brother Mason this expression of our sincere Christian sympathy and condolence in view of his declining health and his inability to longer meet with us and take part in our deliberations. And we do desire to assure our beloved brother of our sincere prayer that the blessings of the triune Jehovah may rest richly upon him, and give him light and joy in his declining days, and make his last days his best days, until he is called to join the General Assembly and Church of the First Born.

"Resolved, That this minute be spread upon the records of this Board, and that the secretary furnish Brother Mason with a copy of the same." *

The following tribute to the memory of Claudius B. Nelson, Esq., who died in Chicago just before the annual meeting of the Board, was proposed by a committee consisting of Rev. A. G. Wilson, D.D., and Judge John Coates, adopted by the Board and spread upon its records:

"Claudius B. Nelson was born in Wattsburg, Pa., June 10, 1819, and came to Chicago in 1842, while still a young man. Engaging in business, he became in time a member of the firm of William Blair & Co., and reaped in time the rewards of his industry. During all these years Mr. Nelson has been known to the public and his friends as a man of marked purity of character and singleness of purpose, of great conscientiousness and scrupulous integrity, of tender sympathy and large liberality for all worthy objects, and as a blameless, consistent Christian. He was for long years an elder in the First Presbyterian church of this city, constant and regular in attendance on the church, and the stay and support of his pastor.

"Mr. Nelson was one of the founders and a liberal con-

* Minutes of the Board of Directors, Vol. 2, pp. 399, 400.

tributor to the funds of Lake Forest University. He was also a director for years of this Seminary, and a very liberal contributor to its funds in the days of its struggle and darkness. To this beautiful chapel in which we meet he contributed about one-third of its original cost. Thoughtful, generous and devoted, this servant of Christ passed a busy life, walking in the ways of quiet usefulness, and leaving the fragrance of a heart filled with the spirit of God. On the morning of the last Sabbath he fell asleep. To the bereaved family we desire to express our deep sympathy, and to commend them to the love and comfort of the God of all comfort. A copy of this paper shall be spread upon our records and shall be presented to the bereaved family." *

At the time the two branches of the Presbyterian Church were reunited Mr. Nelson was chosen a director of the Seminary from what had been the New School branch, and from that reunion he served on the Board until his death, being one of its most efficient members and also one of its executive committee for a part of the time. Next to Mr. McCormick he was probably the largest contributor to its funds, and was certainly one of its most prudent and spiritual counselors.

Hon. Samuel McClelland Moore, LL.D., died in April, 1885, just after the adjournment of the Board of Directors. He had been for many years a member and chairman of its executive committee, in which capacity he exerted an active and most happy influence through the whole administration of the institution. The Seminary never had a truer-hearted and more faithful friend. His laborious and unflagging services in behalf of the institution, continued through many painful as well as prosperous years, justly entitle him to the grateful regard of his associates and to the lasting remembrance of every friend of ministerial education in the Northwest. The Presbyterian Church has seldom, if ever, been blessed with a nobler type of of man in her eldership.

Judge Moore was a native of Kentucky, and was born in Bourbon county, August 23, 1821. He was educated at the Miami University at Oxford, Ohio, and studied law with Judge

* Minutes of the Board of Directors, Vol. 2, pp. 407, 408.

James R. Curry of Cynthiana, Ky., where he also first practiced his profession. He made profession of his faith in Christ in 1841, when about twenty years of age, and in 1842 was married to Miss Martha Wilson, daughter of Rev. Robert Wilson of Kentucky. In 1865 he removed with his family to Chicago. He had been made a circuit judge in his native state in 1856. In 1873 he was elected one of the judges of the Superior Court of Cook County, Illinois. In 1854, while residing in Covington, Ky., Judge Moore was made a ruling elder in the Second Presbyterian church of that city. After coming to Chicago he held the office of elder in the South Presbyterian church, and afterwards until his death in the Third Presbyterian church of that city. He was several times sent as a delegate to the General Assembly, in which body, as also in the lower courts of the Church, he was always a prominent and most useful member. In 1883 Judge Moore was elected by the General Assembly to be one of its commissioners to the Third General Council of the Presbyterian Churches in the city of Belfast, Ireland, but was prevented by his feeble health from attending. Before this he had received from Wooster University, Ohio, the honorary title of doctor of laws. In the courts of the Church, which Judge Moore delighted to attend, his services were always in demand, and he was frequently placed on important committees.

In 1869 Judge Moore was elected a member of the Board of Directors of the Seminary, which position he held by successive re-elections until his death in 1885. During a large part of this time he also acted as chairman of the Board's executive committee, a position which demanded no small amount of time and toil. He also for a time was president of the Board. He always stood ready to serve the Seminary to the whole extent of his influence. His fine abilities, his sound judgment, his zeal for the institution, his Christian spirit, were recognized from the first by his co-laborers, and they not unfrequently laid upon him difficult and responsible duties in the service of the Seminary which required long journeys and much personal self denial. But he was ever hopeful of success, even in the darkest days of financial depression. Both as

an elder and a director he magnified his office. A loving friend and brother both to professors and students, he was frequently among them, giving to them his helping hand and his prayerful sympathies. For the long period of his connection with the Seminary no public occasion was ever permitted to pass without his genial presence when it was possible for him to attend.

On the 20th of April, 1885, this honored servant of the Church, this noble type of Christian manhood, passed to his heavenly home, leaving his wife, one son and four daughters, with a wide circle of endeared friends to mourn their great loss. In making announcement of his death to the General Assembly in May, 1885, the writer of the annual report of the Board of Directors for that year, Dr. Daniel S. Gregory, well characterized this honored servant of God when he said: "Genial and cultivated as a Christian gentleman, useful and devoted as a Presbyterian elder, successful and distinguished as a lawyer and jurist, affectionate and faithful in all the associations of private life, Judge Moore came to the end of a long career honored by educational institutions, by the state and by the Church he loved so well, and greatly beloved and sincerely mourned by a wide circle of attached friends, and passed to receive the welcome of the Master he had so long and faithfully served." *

At the next annual meeting of the Board of Directors in April, 1886, a committee was appointed, consisting of elder William C. Gray, Rev. John Crozier and Rev. A. G. Wilson, D.D., to prepare a suitable minute on the death of Judge Moore. The following resolutions were presented and adopted:

"Resolved, That in the death of Hon. Samuel M. Moore, which occurred on the 20th of April last, the Board of Directors of the Theological Seminary of the Northwest lost the fellowship of a beloved brother, the advice of a wise counselor and the living example of a noble Christian life.

"Resolved, That we bear record that our deceased brother was kind and true of heart, just and charitable in judgment

* Minutes of the General Assembly of 1885, p. 738.

and filled with devotion to the cause of Christ in all departments of Christian work.

"Resolved, That we extend our sympathy to his bereaved family and join with them in the blessed hope of a reunion with him in the immediate presence of the Lord and Redeemer.

"Resolved, That a copy of these resolutions be sent to the family of the deceased." *

Rev. William S. Curtis, D.D., father of a former professor of Old Testament Literature and Exegesis in the Seminary, Rev. Edward L. Curtis, Ph.D., rendered much valuable service in the directory, from the time he came into it in 1871, until his lamented death. He was a minister widely known in the Church, having held various responsible educational positions, among which may be mentioned the professorship of Mental and Moral Philosophy in Hamilton College, New York, and the presidency of Knox College, Illinois, besides several important pastoral charges. He died at his home in Rockford, Illinois, May 30, 1885. At the meeting of the Board in April, 1886, a committee, of which Rev. W. W. Harsha, D.D., was chairman, reported the following paper on his death, which was adopted:

"Whereas, Rev. William S. Curtis, D.D., has been called from earth to his eternal home since the last meeting of this Board, therefore

"Resolved, That we record our sincere sorrow in the removal from our midst of one whose eminent ability, conscientiousness and urbanity ever commended him to his brethren in his long and faithful labors in the Board, and we record our thanks to Almighty God for sparing his servant so many years to impress upon his age the principles so dear to his heart.

"Resolved, That the death of Dr. Curtis conveys to us all a renewed admonition touching the brevity of human life, and that we should be ready when our summons comes.

"Resolved, That this action be spread upon our minutes, and that the secretary of this Board be instructed to convey this action to the family of our deceased brother." †

* Minutes of the Board of Directors, Vol. 2, pp. 469, 470.
† Minutes of the Board of Directors, Vol. 2, pp. 482, 483.

Dr. Curtis was a native of Vermont, having been born at Burlington, August 3rd, 1815. His early years were spent in what was then the far West, his father having removed to Missouri in 1820, and subsequently to Wisconsin Territory. He was graduated at Illinois College in 1838. His theological studies were pursued at the Yale Theological Seminary, New Haven, Conn., where he remained three years. After serving the First Congregational church of Rockford, Ill., one year, he became pastor of the First Presbyterian church at Ann Arbor, Mich., where he remained thirteen years. His ministry there was one of great success and faithfulness. His success in teaching and in preaching to students, while at this university town, was so marked that he was led in 1855 to accept the professorship of Mental and Moral Philosophy at Hamilton College, N. Y., and in 1863 the presidency of Knox College at Galesburg, Ill. In 1869 he became pastor of Westminster Presbyterian church at Rockford, Ill., where he spent six years in pastoral work and where the remainder of his life was mostly spent. As a preacher he was metaphysical and profound, yet lucid and popular in style. Of his teaching his former pupil, Dr. Herrick Johnson, said: "Order reigned conspicuously. The student that could not understand him was an idiot. He shot straight. He stated objections with scrupulous fairness. Occasionally he burst all barriers in a flood of eloquent talk." *

In this connection it will be well to make mention of the decease of three other friends and helpers of the Seminary, who had borne a part and rendered useful service in its administration, though at the time of their decease they had ceased to be members of either of its Boards. These were John Forsythe, Charles Crosby and Hon. Lincoln Clark.

John Forsythe was born July 3rd, 1830, in Ballynure, Antrim County, Ireland. At the age of seventeen he came to America and settled in Chicago in 1857. He studied law with Mr. J. Y. Scammon, and was afterwards connected with his banking business for about ten years, during which he accumulated a considerable fortune. He became a member and after-

* Dr. Nevin's Presbyterian Encyclopedia, p. 171.

wards an elder in the South Presbyterian church of Chicago. Still later his membership was transferred to the Second Presbyterian church. He was at all times a faithful attendant on divine worship and a liberal supporter of the Church in all its benevolent work. He was both a director and a trustee of the Seminary, serving for a while on each of its boards. In 1875 he was also a member of the executive committee of the directory. Mr. Forsythe was a man of unusual energy. He did with his might whatever his hand found to do. His efficient services were given to the Seminary without stint while he was connected with its administration, and sometimes he rendered important assistance in the hour of its financial embarrassment. He was a strong man, ever loyal to all his convictions of truth and duty. He died in Chicago, September 22nd, 1885.

Charles Crosby was elected a member of the Board of Directors in 1860 and was continued on it by successive re-elections until 1876. At the date of his first election he was a ruling elder in the Presbyterian church at Dixon, Ill., then under the pastoral care of Rev. W. W. Harsha. Mr. Crosby was a native of the State of New York and had removed to Dixon, where he was engaged in mercantile pursuits. He was an earnest member of the Presbyterian Church and a warm friend of the Seminary. From the time of his election as a director he took a lively interest in the welfare of the institution and was most faithful in his attendance on the meetings of the Board and on the annual examinations of the students. During the period of his long service on the Board and on its examining committees, the Seminary passed through many discouragements and financial trials. But he was always steadfast in his adherence and confident of final success. During the fall and winter months of 1873, a period of much depression, under the appointment of the executive committee of the Board he acted as financial agent and did what he could to sustain the institution. Mr. Crosby was fond of attending the Church courts, and especially the General Assembly, to which he was sent as a delegate. He finally moved to Chicago and became connected with the Jefferson

Park church of the city, under the pastorate of Prof. F. L. Patton. He was a man honored and loved by all who knew him, a fine example of the urbane Christian gentleman. He died in March, 1885.

Lincoln Clark was another of the staunch friends of the Seminary through all its earlier years of trial. He was a member of the original synodical Board of Directors, prior to the transfer of the Seminary to the General Assembly in 1859. He was again elected to membership in the Board of Directors in 1861 and by successive re-elections was retained for his efficient services in that position until 1869. He was then elected a trustee and in 1870 was president of the Board of Trustees, proving himself in each Board a most valuable member. When the corner stone of the first building erected on the Seminary grounds was laid in the early summer of 1863, he delivered the public address, amid other interesting services, to a large group of hopeful friends and helpers gathered on what was then a grassy prairie. His earnest and impressive description of what was certainly in the future of the rising institution did not fail to thrill the hearts of his auditors.

Judge Clark was a native of Massachusetts, having been born at Conway, August 9th, 1800. He came of sterling New England stock in the line both of his paternal and maternal ancestors, extending back to the early settlement of the colony, and on one side through a long succession of Scotch Presbyterian ministers. Prepared for college at the Hopkins Academy in Hadley, he entered Amherst College in his twenty-first year, where he was graduated in 1825 with the honors of his class. He was then engaged for a time in teaching in North Carolina, where he studied law with the Hon. Nathaniel Boyden, and soon after removed to Alabama and settled in Pickensville for the practice of his profession. Here his ability soon gained honorable recognition. He was elected to office in the county and also to the legislature of the State. In 1836 he made a visit to Hadley and was united in marriage with Miss Julia Anna Smith of that place. On his return to the South he changed his residence to Tuscaloosa, Alabama, then the capital of the state, where he at once entered upon a large

and influential professional practice. He was for a time attorney general of the state and afterward judge on the circuit court bench.

In 1837 Judge Clark united with the Presbyterian church of Tuscaloosa, then under the pastoral care of Rev. Daniel Baker. He had been thus far a faithful and conscientious attendant on religious services in the sanctuary, but from the time of this public profession of his faith in Christ, onward through life, he was deeply interested and engaged in the work of the Church and Sabbath-school, and took part in all its benevolent movements. Shortly after uniting with the church in Tuscaloosa he was ordained an elder, and he also served in that office in the churches of Dubuque and Chicago, where he afterwards resided. He was several times a member of the General Assembly of the Presbyterian Church and his influence was always felt at its meetings.

In 1847 Judge Clark moved with his family to Dubuque, Iowa, where he continued to practice law. This removal was deeply regretted by a wide circle of Southern friends, who held him in high regard for his many noble qualities. But he was impelled to it by convictions of duty. He had already manumitted and sent to Liberia in Africa his household servants, the only slaves that had come into his possession, and with a young family around him he felt unwilling to rear them under the influence of this form of servitude. In 1852–1853 he represented his district in Congress, but he soon found political life distasteful to him and withdrew from it to give his time to the practice of his profession. While at Dubuque he acquired an ample fortune. But, this being much impaired in the financial panic of 1857–1858, he removed to Chicago in 1862 to resume his legal practice in a new field. Here he was appointed register in bankrutcy in 1866 and filled that office until disabled in 1869 by a severe illness, from which he slowly but never fully recovered.

Judge Clark, during the time of his connection with the boards of administration in the Seminary, gave to the institution his whole-hearted zeal and his eminent abilities. Both professors and students found in him an earnest helper, a wise

counselor and sympathizing friend. No one could come in contact with Judge Clark without at once recognizing him as a noble type of high Christian character, a man of enlarged views, of earnest devotion, of superior intellectual ability and unswerving integrity. After his severe illness in 1869 he was obliged to retire from active business and from society. His remaining years were largely spent in reading and in the study of the Scriptures, in which he had always delighted. In 1880 he left the West and returned to the scenes of his nativity at Conway, Mass., where he passed in a serene old age six happy peaceful years, ministered to by loving hands. While health and strength were given he had worked well in his Master's service, and left an honorable record of usefulness and integrity. Nothing more remained but to await the Master's summons to a higher service. "On the 14th of September, 1886, surrounded by wife, daughters and grand-daughters, the great change came which he had awaited so long with a serene and quiet mind and in full hope of a blessed immortality. A few days later he was laid to slumber with his kindred in the hillside cemetery in Conway."

CHAPTER XXVI.

FOWLER HALL ERECTED AND DEDICATED.

1886–1887.

Department of Hebrew Literature. Inauguration of Professor Curtis. A New Dormitory Needed. Increase of Students. Action of the Professors and Trustees. Mrs. McCormick and Her Son Decide to Build. A Large Dormitory Projected. Plan Chosen. The Foundation Laid. Progress of the Work. Mrs. McCormick's Interest. Personal Attention. Edifice Completed. Named Fowler Hall. Its Dedication. Address of Cyrus H. McCormick. Address of Dr. Fisher, President of the Board. Address of Dr. Campbell. Death of Jesse L. Williams. Tribute to His Memory. Action of the Board. Successful Work in the Seminary. Its Spiritual Tone. Larger Teaching Force Needed. Two Additional Chairs Created. Tutor in Hebrew Secured. Change of Name Confirmed by General Assembly.

The faculty of the Seminary, in their annual report to the Board of Directors in April, 1886, called the attention of the Board to the growing interest taken in the department of Hebrew Literature in several of the older theological seminaries of our Church. They urged the necessity of making some provision in our own Seminary for an advanced class in the study of Hebrew, and ultimately for a fourth year to be devoted to Old Testament Exegesis and Oriental Literature, such as is now incorporated in the course at Princeton, Union and Western seminaries. In closing their urgent report, the faculty said: "The necessity of providing at the earliest practicable date an assistant in this department is, we think, now clear. The endeavor is to elevate this department to the standard required by the students who come to us having studied Hebrew and to make it also worthy of a theological seminary, a higher school of learning which presupposes that the days of academical drill are past, and to place the quality

REV. DAVID C. MARQUIS, D. D., LL. D.

of the Old Testament study on a par with that of the New." In response to these suggestions, the committee appointed by the Board to consider the report of the faculty brought in the following minute, which was adopted:

"We notice with great favor the desire expressed in the report of the faculty of attaching greater importance than hitherto to the department of Old Testament Literature and Exegesis, and we endorse the recommendation that an assistant in this department be secured as soon as funds can be had for the purpose."

For five years, beginning with the session of 1881–1882, Rev. Edward L. Curtis had been giving the whole instruction of this Hebrew department, first as an instructor in Old Testament Literature and Exegesis and then as associate professor of Old Testament Literature and Exegesis, and he had performed all his duties to the growing satisfaction of the students, the professors and the directors. At the annual meeting of the Board in April, 1886, in just recognition of his well demonstrated ability, he was elected full professor of Old Testament Literature and Exegesis. Prior to this last election, he had already organized and taught an advanced class in this department. The inauguration of Professor Curtis took place in the Church of the Covenant on the evening of April 6, 1887, in the presence of the Board of Directors, the professors and students of the Seminary and a large assembly of friends and visitors. The services on the occasion were prayer by Rev. J. F. Magill, D.D., of Fairfield, Iowa; reading of the Scriptures by Rev. James McLeod, D.D., of Indianapolis; an address by Rev. J. L. Withrow, D.D., of Chicago; the charge to the professor by Hon. C. C. Brown, of Springfield, Illinois, president of the Board, and an inaugural address by Professor Curtis on the theme "The Old Testament for Our Times," Rev. S. J. Niccolls, D.D., of St. Louis, pronouncing the benediction.

During the session of 1885–1886, the number of students was more than one hundred, which was beyond the capacity of the building to lodge, and the faculty had been compelled to find accommodations for some of them in private houses

near the Seminary. It had therefore become of the utmost importance that another large dormitory building for the accommodation of the students should be secured, and that without delay; for, as things were, there could be no further increase until another hall was erected. The policy of expansion and development had been adopted and was proving most successful and it would not do to stop this healthful growth for mere want of room. The need of more accommodations had become so apparent that at the annual meeting of the Board in 1886 the students of the graduating class, twenty-six in number, laid before the directors a respectful, but earnest appeal, stating that already a number of young men had been turned away from the institution for lack of accommodations and pleading that no check should be given to the advancement which had been going on during the preceding few years. This urgent and timely plea for still greater enlargement in the way of building, evidently prompted on their part by a deep and loyal attachment to their alma mater and by grateful appreciation of the benefits which, for three years, they had enjoyed within its walls, was favorably received by the Board and referred to the trustees. It was evident to both directors and professors that now there could be no further great advance without another large public building.

Under these circumstances, the professors and trustees lost no time in laying the case before those considerate and tried friends of the Seminary, Mrs. McCormick and her son, who had so recently shown their abiding interest in its prosperity. They had already done too much for it in its hour of need to think of withholding anything now that was absolutely essential to its complete success. Encouraged by the cheerful response made by these generous donors to every rising need of the institution during its recent years of expansion, the professors and trustees felt free to go to them and ask for an outlay in the way of building larger than had yet been made. Their own views of the present and prospective needs of the institution had been enlarged and stimulated by the rapid growth of the past few years, and they felt emboldened to think that the earnest enlightened zeal of these well tried

donors would fully respond to the large demand which the emergency now made upon them.

Nor were they mistaken. When the faculty reported at the close of the session of 1885–1886 that some of the students had been obliged to find rooms outside of the buildings, and that it would be impossible to secure any further increase in the future without additional dormitory and lecture room facilities, the urgent need of enlargement was at once admitted. Mr. and Mrs. McCormick both attended the exercises of the graduating class in April, 1886, which were unusually interesting and impressive. Before leaving the Church of the Covenant, where they were held, Mrs. McCormick said to the professors that the new dormitory ought to be built at once and that she and her son would be responsible for its whole cost. A meeting of consultation with the professors was soon called, and it was then decided that a large and costly building, exceeding anything as yet on the grounds, should be erected with as little delay as possible. Architect A. Page Brown of New York was chosen to prepare plans, builders were selected, the plan and site determined on, it having been decided that a brick and stone edifice, four stories in height above the basement, one hundred and forty feet in length and fifty in breadth, to contain two large lecture rooms and study and sleeping rooms for sixty students, all to be finished off and completely furnished in elegant style, should be put up as soon as such a structure could be built. Ground was broken for it in May, 1886. Mrs. McCormick's interest in the undertaking was so great that she determined to remain at home in the city that summer that she might be at hand to consult with the professors, architects and builders and give her personal attention as the work progressed.

The work was somewhat retarded during the summer on account of certain modifications which had to be made in the plan, but it was pushed forward with vigor through the autumn and winter. In the spring and summer of 1887 it was carried forward with so much success that by the opening of the session in September it was completed, fully furnished and

ready for occupancy. Everything about the massive and elegant structure was so convenient, so well arranged, so home-like and perfectly equipped, that all the rooms in it were at once occupied by students. In compliment to Mrs. McCormick, who, with her son, had borne the whole expense, both for the building, the furniture and its surrounding improvements, the faculty proposed that the building should bear her name. The executive committee, to whom the question of name was referred by the Board of Directors, decided that it should be called Fowler Hall, in honor of Mrs. McCormick's maiden name, Nettie Fowler. Accordingly, during the erection of the building, a finely polished tablet of Tennessee marble was placed in the wall of the broad vestibule, with the inscription Fowler Hall. As the last edifice of the Seminary group, erected in 1883, had been dedicated with the inscription McCormick Hall upon its front, in memory of the honored husband, nothing could be more appropriate than that this new edifice of 1887 should bear the name of the loved and honored wife. For all seminary purposes, probably no two buildings have been erected in our country more complete and admirably adapted to their use. The estimated cost of Fowler Hall, when its foundations were laid, was one hundred and ten thousand dollars, but the whole outlay, including cost of furniture and surrounding improvements, was little short of one hundred and thirty-two thousand dollars, all paid by Mrs. McCormick and her children.

The formal dedication of this costly and beautiful building took place on the evening of Nov. 17th, 1887, in one of the spacious lecture rooms, in the presence of a large assemblage made up of professors, directors, trustees, students and friends of the institution. The meeting was called to order by Dr. Thomas H. Skinner of the faculty, and the introductory prayer was offered by Dr. Thomas H. Cleland of the Board of Directors. The formal presentation of the keys of the building to the Board of Directors was then made by Mr. Cyrus H. McCormick in the following address:

"Mr. President of the Board of Directors: It is a grateful privilege to be present with you this evening, for myself and

as the representative of my mother, my sisters and my brothers, to participate in exercises which are of such interest to each one of us. My position, however, impresses upon my mind the providential circumstances which have imposed upon me the duty of representing interests varied and important, a position for which I am sensible of lacking adequate preparation or qualification. Unavoidable detention from home has deprived my mother of the pleasure of being here to-night, and I join with you in regretting the absence of her whose warm interest in the Seminary responded quickly to the need for more rooms for students and who, with heart pledged to the work and untiring hand, has more than realized all our hopes, lending to the pleasant task, through months of winter and through summer's heat, a personal attention to all the details which will ever associate her with this building.

"The deep significance of the present occasion, it seems to me, is not alone that another building is dedicated to the high service of this cause, but that this ceremony marks another epoch in the life and history of this Seminary, which is itself a representative institution, being the exponent and indicator of the progress of theological thought in this important and large section of the Presbyterian Church. This occasion also gives another opportunity of emphasizing the great principle which is fundamental to the work which is carried on here, a principle of truth insuring the most perfect freedom and a devotion of personal efforts to proclaim that truth to all men. We cannot estimate the true value of the results which may be reached by the constant distribution throughout all parts of the world of the personal effort of these young men moulded and sent forth by the professors of this Seminary.

"Grateful will the donors of this building be to know that it is a factor in such work, and our constant and earnest hope is that both professors and students here may hold fast to the old standards of the reunited Church, maintaining them as a defence against all so-called "progress of thought" which aims insidiously at the simple truths of the Bible. This institution is a growth. It has not sprung up in a night. It has been responsive to the spiritual needs of a great new country. It is

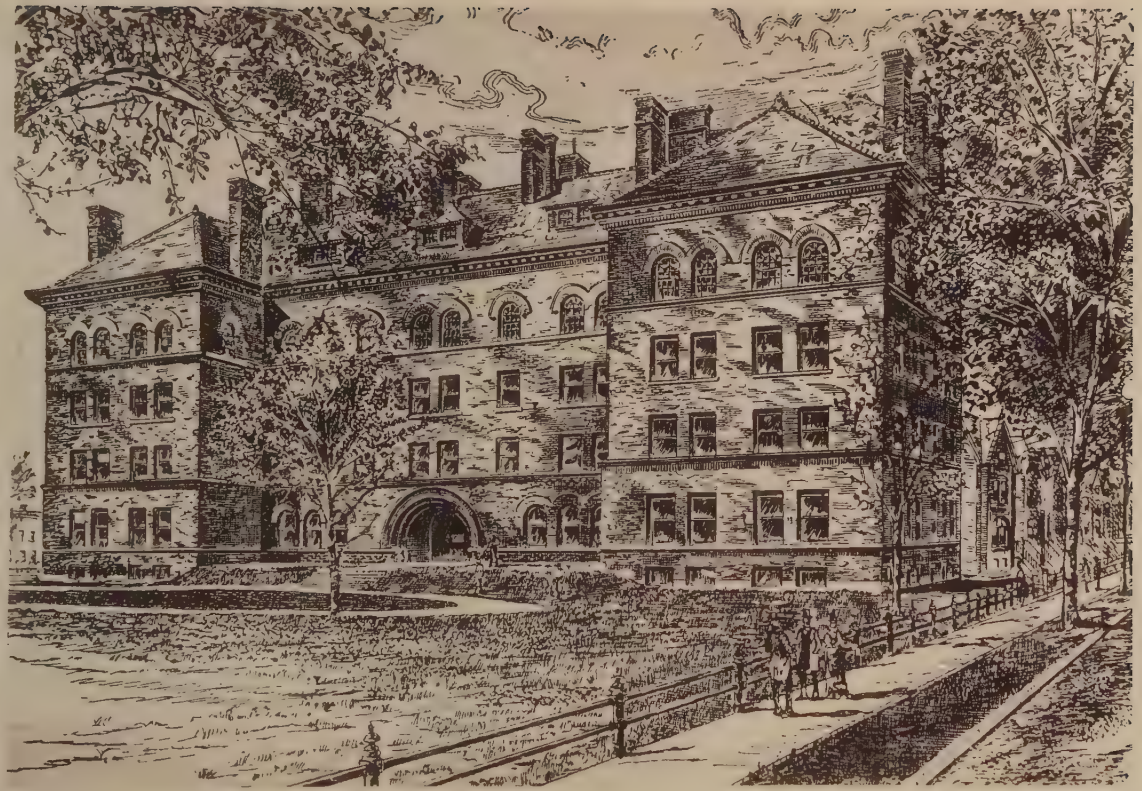
a result of steady and determined labor. It has been blessed of God by a development the rapidity of which is without precedent, but its external equipments have simply kept pace with the extraordinary demand for laborers in this part of the great field of our Church.

"The future of this institution seems bright. Its field is almost illimitable. There is still important work to be done along the lines on which we have been working during the last few years, and the opportunities for further increase are so many that dependence upon any single interest would necessarily be inadequate to the needs of this great cause. At this juncture we should be devoutly thankful that a new but strong arm has been lifted for our assistance, and that we are thus benefited, not alone by additional means, but also by the wisdom of an experienced counselor upon our Board of Trustees.* I am also happy to say that since my return to the city this morning the pleasant information has been afforded me that a liberal friend from a neighboring city, within the bounds of this state, is contemplating a handsome additional endowment of a special character, which will be peculiarly grateful to our students.

"Mr. President, permit me to refer to one whose absence any occasion of this nature must call to our minds and of whose wise and affectionate counsels we are deprived at a time when we are realizing the very results which he ever sought and hoped for. From our present standpoint we can well appreciate his foresight, at that early period, of the future needs of the Church and his unflagging interest in the service of this institution to the end of his life. Sir, this building which I tender to you in your official capacity is complete and is furnished throughout. I hand you this key in token of the full possession which I now confer on you as the representative of the Board of Directors, and this I do in the name and by the full consent of the donors."

This strikingly appropriate and whole-hearted address elicited applause during its delivery and was followed by prolonged applause at its close. It seemed to those who knew the

* Dr. D. K. Pearsons.



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whole history of the Seminary from its origin a striking coincidence that the gentleman who was president of the Board of Directors at this time, and on whom it now devolved to accept the symbol of ownership from Mr. McCormick's hands and to make the response, was Rev. Daniel W. Fisher, D.D., the president of Hanover College, Indiana, the very college in connection with which this Seminary was first organized with its one professor and its two students in the year 1830.

Dr. Fisher replied in the following terms:

"As the president of the Board of Directors of this Theological Seminary, I am on the present occasion to respond to the words which have been spoken by you, Mr. McCormick, for yourself and your mother, your sisters and brothers, as the representatives of your honored father. In the presence of the great gift which you have now formally consummated, anything that can be said must seem to be poor and inadequate. Before such a deed mere words of recognition appear to be very little. Nevertheless, as the only thing that can appropriately be done, allow me in the name of the Board of Directors, in whom this Seminary has its corporate existence, first of all devoutly to thank God for having put into your hands the ability to make this great gift and the disposition to bestow it, and then most heartily to thank you for the noble benefaction.

"In speaking for the Board, I am more remotely the representative of the Presbyterian Church in the United States of America, under whose laws this body has been constituted and in whose name it conducts the affairs of the Seminary. On behalf of this great church I thank you for this noble contribution directly to the cause of theological education and indirectly to the preaching of the gospel throughout the world. While perhaps it would be too much for me to take upon myself to speak for other denominations, I am confident that, wherever among evangelical Christians this act of your generosity is known, it will be rejoiced over as the rich ripe fruit of our holy religion and held up as an example worthy of imitation.

"I need say nothing of the beauty of this new hall, or of its

adaptation to the service for which it has been erected. This Seminary, in the provisions which it now has made for the housing of its students, stands second to no other in this land or in foreign countries. We do not desire them to be any better.

"It is proper for us on the present occasion to recognize this gift as only one of a long series which have proceeded from the same source. We have no disposition to forget the men and women who have, in a smaller way, contributed to the funds of this institution. Many of them gave out of small means and consequently at a great sacrifice. We would indeed be strangely insensible if we did not perceive the very important part which the constantly enhancing value of the land upon which these buildings stand has filled in the rising prosperity of the institution. We rejoice because the day seems to have come at last when other friends are disposed to rise up and in large sums of money, or its equivalent, to contribute to meet the necessities of the institution. We thank God for the beneficence of Tuthill King and of Dr. D. K. Pearsons. But, after all due recognition of others, the name of McCormick stands out so long and so conspicuously as the friend of this Seminary that down to the present time it shines with a splendor peculiar to itself in this galaxy of the generous.

"Nearly thirty years ago your honored father helped to start this school of the ministry, after its removal to this city; and ever afterwards, until the Master called him home, he was its steadfast friend. In the day of small things, in times of darkness, at seasons when the outlook was discouraging beyond anything that with our present surroundings may seem possible, he gave unstintedly of his counsels, his money and his prayers. It is even said of him that he made up his mind to carry the Seminary through those times of trial, although no other man in the Church who might have been expected to assist him in the work would come to his aid. Nor was this attitude assumed because of an unwillingness to suffer defeat in a cause on the side of which he had so plainly ranged himself. He foresaw the future clearly enough to know that here, as the great center of the Northwest, was the place where a

theological seminary ought to be established by the Presbyterian Church, as a focus of religious light and life for the coming generations.

"He lived long enough not only to make increasingly large gifts to the Seminary, but also to see the institution well started upon the career of prosperity which has been characteristic of these recent years. When he died he was in the midst of the work of erecting the other noble hall, which was then already necessary to accommodate the increasing number of students beginning to gather here for theological instruction.

"You and your mother were left at liberty to administer your trusts as to gifts, according to your best judgment. Far and wide, in smaller sums, you have scattered your benefactions. You have known no North and no South, and scarcely any difference between the West and the East. Especially have you shown yourselves to be the substantial friends of the higher Christian education in colleges and in similar institutions of learning. But upon this school for the ministry you have especially lavished your benefactions. I remember how, when we had accumulated a large deficit in our current expenses, you wiped it all out; how you have provided for salaries and homes for professors; how you have built and repaired, and how to-day you bid us go forward and enlarge the faculty under your guarantee of support. I do not wish to indulge in a word of mere adulation, but the circumstances render it proper to make this recapitulation of facts. We thank God for what He has put into the heart of the father and the wife and the son to do for this Seminary.

"One of the gratifications of the hour is the evidence of genuine prosperity in the work of this school. We not only have larger and better buildings, but also far more students than in previous periods; and not only more students, but we believe better work and plans for still larger usefulness. Along the whole line there is at least a marked tendency to a forward movement. One of the hopeful signs is the disposition on the part of others, besides the McCormick family, to come forward and contribute, out of their abundance, and in some cases out of their small possessions, to our wants.

"In this hour of gratulation there may be danger lest we should see only the things that are now supplied. We as the friends of the Seminary must not assume that there is nothing lacking. Perhaps, were I to undertake to enumerate the existing wants, I might hit upon matters about which there would be differences of opinion. But I am sure that, as the institution grows, the faculty needs to be increased in numbers. A great school of theology, especially in such a center as Chicago, ought to have a library which in size and selection and in building would make it one of the most conspicuous and useful parts of all the outfit. One of the characteristics of a college or of a theological seminary is that its wants are always on the increase and they need to be supplied, when no longer as a condition of existence, still as a necessity to future growth and prosperity."

After these addresses the dedication prayer was offered by Rev. Dr. Skinner, and then the audience adjourned to the Seminary chapel, where a discourse was delivered by Rev. Samuel M. Campbell, D.D., pastor of the First Presbyterian church of Minneapolis, Minn., who had been appointed for the service. Dr. Campbell's address was admirable, full of strong original thought and illustration and finely adapted to the occasion and the audience. He took as his theme "The World is Growing Better." His clear discrimination, his masterly argument, his trenchant wit, his terse, classic style, his skillful application of Scripture truth and his impressive delivery enchained the attention of every auditor and elicited frequent outbursts of applause. At the close of this address the whole company was invited to McCormick Hall, where refreshments were served and from which at a late hour all dispersed, having enjoyed an exceptionally pleasant evening. The address of Dr. Campbell, together with the other addresses and services of the occasion, was published in full in the Chicago "Interior" of November 24, 1887. This was the fourth dedication of a public building to the uses of the Seminary, and to all who witnessed it the occasion marked a memorable epoch in the history of the Seminary.

In the autumn of 1886 the directory was again bereft of

one of its most prominent members, and the Seminary of one of its most liberal and faithful friends. Hon. Jesse L. Williams, who from an early period had been closely identified with the history of the Seminary and was at one time president of the Board of Directors, ended his long and useful life on the 10th of October of that year, at his home in Fort Wayne, Indiana, where he had lived over forty years. He was of Quaker ancestry and a native of North Carolina, where he was born in 1807. He came with his parents to Ohio in 1814, and soon thereafter to Indiana. His life throughout was remarkable for energy, activity and success in everything he undertook. Possessed of a large and vigorous frame, a busy brain, a warm heart, an active nature and an indomitable will, he gave himself to his chosen work in life with an industry and fixedness of purpose which insured success.

From his early manhood, aye even from his boyhood, Mr. Williams was a great worker. In the new states of the Northwest, where his lot was cast, it was not long until his name was widely known as that of a living power in the land. At an early age he became a professor of the religion of Christ. He was recognized in all his pursuits, as far as his name was known, as a consistent, whole-hearted and thorough-going member of the Presbyterian Church. Through his varied and successive callings, as civil engineer, canal contractor and railway builder, he exerted a wide and potential influence on the development and material progress of the whole Northwestern section of our country, while as a Christian man and a staunch friend of Christian education he wielded an influence equally extended and salutary on all the highest and best interests of the Church to which he belonged. In each of these lines of work, the one secular, the other religious, there were probably few men of his day who accomplished more for the public good.

The pastor who knew him well paid a fitting tribute to his memory when at his death he said:

"Jesse L. Williams was a name well known thirty, forty and fifty years ago to a generation that has passed away. A great and good man, distinguished in his day among his fellow men in every sphere of his honorable and useful activity, and a

devoted servant of God has gone to his rest. He was always interested in all the Church of Christ was doing all over the earth and kept informed on all religious progress, movements and questions. In his own denomination his influence was exerted and felt, both East and West. He attended the General Assemblies whenever he could, whether a member or not, and, having convictions on every question of doctrine or polity that came up, he sought to impress those convictions upon others. He was perhaps more widely known personally than any other ruling elder in the Presbyterian Church. One time, some twelve years ago, he said to me that he had personal acquaintance with ministers in nearly every Presbytery of our Church in the United States."

At the annual meeting of the Directors, April, 1887, a committee, consisting of Rev. W. W. Harsha, D.D., Rev. John Crozier and Col. R. B. Mason, appointed by the Board, reported for adoption the following memorial on the death of Mr. Williams:

"Whereas, since the last annual meeting of this Board, it has pleased the great Head of the Church to call from his active and useful labors the Hon. Jesse Lynch Williams, of Fort Wayne, Indiana, who had been a director of this Seminary from an early period of its existence while located on the banks of the Ohio, and for many years since the removal to Chicago; therefore

"Resolved, That as a Board we bow with humble resignation to this act of the divine will, by which an honored father in Israel, a true, sympathetic and faithful friend, a wise counselor and liberal helper has been taken from us.

"Resolved, That this notice be entered upon our minutes, and that the secretary be directed to transmit a copy of this minute to the bereaved family of our revered father and to assure them of the sympathy of this Board." *

The session of 1886–1887, as reported by the faculty to the Board of Directors, was one of increased prosperity, diligence and success in all the departments of Seminary work During that session the number of students in attendance increased to

* Minutes of the Board of Directors, Vol. 2. p. 517.

one hundred and eleven. Every professor was at his post throughout the term and no exercise was omitted on account of sickness. At no former time was there shown more satisfactory progress in study on the part of the students. The whole tone of the institution was healthful and hopeful in the promotion of spiritual life. An increasing interest in the cause of foreign missions was evidenced in the large number who offered themselves for service in the foreign field and in the fact that six members of the senior class were accepted by our Foreign Board and one also by the Foreign Board of the Cumberland Presbyterian Church. The examining committee at the close of the session called the attention of the Board to this encouraging condition of the Seminary in the following terms:

"Your committee have, during their visit, observed such tokens of spiritual health and evangelical growth as call for devout gratitude to God. It is an occasion for special gratitude that the Seminary has been employed by the Head of the Church as an instrumentality in nourishing the piety of the young men under your care. Your committee have no recommendations to make, and we are pleased to express our hearty appreciation of the excellent work done in the Seminary during the past year.

J. T. Magill,
James McLeod."

The large increase of students and the widening prospects of the Seminary led the faculty in their report to the Board at this meeting, 1887, to urge the importance of increasing the teaching force by the election of two additional instructors. They felt that one was needed to teach the Hebrew language and literature and another to give instruction concerning the historic defences of Christianity in connection with Christian missions and aggressive evangelism. They said: "We trust the Board will make these additions to the staff of instruction at this meeting. It is in our judgment essential to the placing of this institution abreast of the other seminaries of the land." In response to these suggestions the Board of Directors, before adjourning, adopted the following resolutions:

"1st. That the faculty employ for the next Seminary year a tutor in Hebrew, with such compensation as the trustees may deem advisable.

"2nd. That two additional chairs of the Seminary be created, first, a chair of Apologetics and Missions and, second, a chair of Oriental Literature and Old Testament History.

"3rd. That a committee of five be appointed to recommend suitable men for either or both of these chairs, as soon as their support can be provided for." Drs. Harsha, Cleland and Fisher and Messrs. McCormick and Mason constituted the committee. The Board of Directors having thus authorized the appointment by the faculty of an assistant teacher in the Hebrew language, Rev. Augustus S. Carrier was chosen for the position. Mr. Carrier entered upon his duties as instructor in Hebrew at the opening of the session of 1887–1888.

In relation to the change of the name of the Seminary, the Board of Directors received a communication from the stated clerk of the General Assembly, which was ordered to be placed on record in the minutes of the Board, and is as follows:

"Cincinnati, O., March 25, 1887.

To the Board of Directors of the Presbyterian Theological Seminary of the Northwest.

Gentlemen: The General Assembly, at its meeting in Minneapolis, Minnesota, May 28, 1886, took action affecting the Seminary in your charge, as follows: It was resolved;

1st. That article 2, section 2, of the constitution of the Seminary, be re-enacted with the change of name as desired, viz.: the substitution of the name of Cyrus H. McCormick, Jr., for that of Cyrus H. McCormick.

2nd. That the Board of Trustees of the Presbyterian Theological Seminary of the Northwest be hereby authorized to change the corporate name of the same, so that it shall read The McCormick Theological Seminary of the Presbyterian Church.

Very respectfully yours,

Wm. H. Roberts,

Stated Clerk."*

* Minutes of the Board of Directors, Vol. 2, p. 488.

HON. ROSWELL B. MASON.

CHAPTER XXVII.

RESULTS ACCOMPLISHED.

1888.

The Scholarship Fund. Why Needed. Large Addition to it. Dr. Pearsons's Gift. Its Value. Its Timely Aid. Increase of Students. A Wise Beneficence. Investment of the Funds. Change of Policy. Dwellings Built for Rent. Whole Number of Houses. Closing Services of the Session. Thanks to Mrs. McCormick and Her Son. A New Donation. Col. Dudley C. Smith. A Fellowship Founded. Its Aims and Provisions. Action of the Board of Directors. Feeling of Professors and Students. Report of Trustees. All Conditions of the Seminary Property Fulfilled. The Title Absolute and Complete. Influence of the Institution. Growth of Churches through Its Agency. Other Denominations Benefited. Influence on Foreign Missions. On the Home Field. The Seminary Alumni.

About the time of the dedication of Fowler Hall in November, 1887, the professors, trustees and directors of the Seminary were greatly cheered by the receipt of much the largest contribution that had ever been made to the scholarship funds of the institution. Nothing could have been more opportune and acceptable than a donation for this particular purpose. The friends of the Seminary, and especially its faculty, had long felt the want of an increased scholarship endowment to meet the wants of the increasing number of students who had to be assisted from year to year out of this fund. All the scholarships hitherto founded, in whole or in part, amounted to only $36,628, and even of this sum only $29,028 had been paid in. The income had always been wholly inadequate to meet the demands made upon it, but the deficiency during the few years just preceding, owing to the increase of students, had become especially difficult to provide for. In this emergency, under the good providence of God, a new friend

appeared and by one unexpected and munificent contribution to this fund removed to a large extent the pressing difficulty and filled all hearts with grateful acknowledgments. This was Dr. D. K. Pearsons, an old resident and wealthy physician of Chicago, and a man in close affiliation with the Presbyterian Church. Wishing to contribute a portion of his substance to the cause of ministerial education where it would accomplish the greatest good and well satisfied as to the condition and prospects of the McCormick Theological Seminary of the Presbyterian Church, he came forward with the offer to the Board of Directors of productive real estate in Chicago valued at fifty thousand dollars as a donation to the scholarship fund.

A called meeting of the Board of Trustees was held in November, 1887, in connection with the professors and executive committee of the directors, to act on this important proposition. Dr. Pearsons was present at this meeting and at once donated to the Seminary, for the purpose above mentioned, a block of substantial brick dwellings with stone fronts, eight in number, on Burton place in Chicago. The houses had been built within a few years, were in perfect repair, with insurance paid in advance for several years, and were yielding an average net income of eight per cent. per annum. The donation was absolute and without conditions, except that its annual income should be applied to the end for which it was made, namely, the sustaining of young men in the Seminary while preparing to preach the gospel. For that use it was unanimously and most cordially accepted. At the annual meeting of the directors in April, 1888, this liberal donation was reported to them by the trustees, whereupon the following minute was adopted by the directory:

"Resolved, That the warm thanks of the Board of Directors are hereby tendered to Dr. D. K. Pearsons for his munificent gift to the scholarship fund of the institution, and the secretary is directed to notify Dr. Pearsons of this action."

The large contribution then made by Dr. Pearsons to the scholarship fund, sufficient of itself to sustain twenty or more candidates for the ministry, formed with the scholarships

already established a most encouraging feature for the administration of the institution in the years to come. In theological education, since the ranks of the ministry have to be so largely recruited from those young men of the Church upon whose parents God has not bestowed sufficient means to meet the necessary expense of a college and seminary education for their sons, a large scholarship fund becomes an element of the utmost importance. No theological school can do its full work and meet the growing demands of the Church and of the world without an adequate fund of this kind. At the time of Dr. Pearsons's gift the growth of the McCormick Theological Seminary during the preceding five years had been such as to place it third in point of numbers on the list of our seminaries. But even counting that contribution its growth in the number of students had been much in advance of the increase of available scholarship funds. Its pressing need even then was another large benefaction for this purpose. The history of the succeeding six years, between 1887 and 1893, has brought out more strongly than ever the great need there is for a larger scholarship endowment. The attendance of students continued to increase year by year, until the enrollment for the session of 1892–1893 was two hundred and twelve, which placed the McCormick Seminary first on the list of Presbyterian seminaries in number of students. But the scholarship fund did not increase during these years to any marked extent. There can be no doubt that this fund, to be in keeping with the other features of the institution and to meet the urgent demands of students coming to it, should be three times as much as it now is, and it would be hard to find a way in which the wealthy and liberal friends of ministerial education could do the Seminary, the Church and the cause of Christ throughout the world a nobler service than to give to the Seminary all the money that is needed for scholarships.

The policy of changing the form of the investment of the endowment and scholarship funds from loans on bond and mortgage to dwelling houses for rent erected on the Seminary grounds was adopted by the Board of Directors and first put into operation by the Board of Trustees in 1882, six houses

being built that year as an experiment. The policy was soon proved to be a wise one, as the dwellings were readily rented to good tenants and yielded an income of between eight and nine per cent. on the money invested. The work of building accordingly went on from year to year, as fast as it was found practicable, for the next five years, until about $255,000 of these funds had thus been invested. At the annual meeting of the directors in May, 1887, it was reported that fifty-five substantial brick dwelling houses stood on the Seminary grounds, all occupied, nineteen of them on Montana and Dunning streets in Lake View, erected on the five-acre lot donated by Messrs. Lill and Diversy, and thirty-six of them on Fullerton and Belden avenues, within the city limits, erected on the twenty-acre lot donated by Messrs. Ogden and Sheffield. No one of these dwellings had ever been left without a tenant and, the income from the beginning having been never less than eight per cent. net on the money invested, the wisdom of the new mode of investment had been fully demonstrated.

The whole number of students in attendance during the session closing April 1st, 1888, was one hundred and seventeen. The closing services of the session were held at this date in the Church of the Covenant near the Seminary, in presence of the Board of Directors and a large audience, and were highly impressive. It was the third time that these exercises had been held in that church, but the first that the elegant new audience room which had just been completed was used. The graduating class numbered thirty-six, up to that time the largest class ever turned out from the institution. Seven of its members were already under appointment for the foreign missionary service.

At the meeting of the directors, held at the same time, a committee was appointed, consisting of Drs. Niccolls and Ewing and Elder Holliday, to draft a minute expressive of the feelings of the Board in regard to the magnificent gift of the Fowler Hall to the Seminary. The committee reported the following paper which was unanimously adopted:

"Whereas, Mrs. Cyrus H. McCormick and the heirs of the McCormick estate have within the last year given to this

Seminary the building known as Fowler Hall, erected at the expense of $132,000, therefore be it resolved:

"1. That this Board of Directors hereby record their profound sense of obligation and gratitude to the generous donors for their munificent gift. We devoutly thank God that He has in His good providence brought to the Seminary this timely benefaction by which its opportunities for usefulness have been so greatly increased.

"2. We heartily approve of the action of the Board of Trustees in naming the building Fowler Hall, in order to commemorate especially the devotion to Christian beneficence which Mrs. McCormick has shown in connection with this Seminary, to advance the interests of our Lord Jesus Christ.

"3. That the secretary of this Board is hereby instructed to send a copy of this action to Mrs. C. H. McCormick, with the assurance that this Board rejoice in her good works and deeply appreciate the aid which she has in this, as in many other instances, extended to the Seminary."

A matter of more than ordinary interest was brought before the directory at this annual meeting of April, 1888, by Rev. Dr. John W. Dinsmore, of Bloomington, Ill., who stated that a prominent gentlemen of that city, Col. Dudley C. Smith, had a proposal to make to the Board for the founding of a permanent fellowship in the Seminary, with a view to the encouragement of scholarship among the students. A special committee was appointed to examine the papers in the case. The committee reported by reading a communication from Col. Smith, addressed to the Board of Trustees, in which he stated in full his proposition. The letter of Col. Smith was placed on record in the minutes of the Board of Directors. It sets forth the purposes and conditions of the gift as follows:

"I propose to pay into your hands the sum of four thousand dollars ($4,000) for the purpose of founding a fellowship in the Seminary, on the following terms and conditions, viz.:

"1. This fellowship shall be known as the Bernadine Orme Smith fellowship of the McCormick Theological Seminary of the Presbyterian Church.

"2. The object of this fellowship shall be the nurture of true piety and the stimulation to wide and accurate scholarship among such students of said Seminary as may see fit to compete for its income.

"3. The capital sum of this fellowship shall be invested by the trustees of said Seminary in a house or houses, to be erected on the lands now owned by said Seminary, and shall be cared for with the same fidelity as other property of said Seminary.

"4. The net income of this capital sum, so invested, for every two successive years shall be awarded at the close of such period of two successive years to that member of the class then graduating who shall, by vote of the faculty, be nominated to the Board of Directors as having attained the highest excellence, considering scholarship, ability clearly to express his thoughts, spirituality, punctuality, firmness, industry and economy: provided, however, that the award shall be made by vote of the Board of Directors and only when the Board shall be satisfied that the candidate is entitled to it. It is also expressly stipulated that the income of this fellowship shall be given to no candidate who shall not have shown a marked degree of ability and earnestness in his studies, nor to one who is addicted to the use of tobacco or intoxicating liquors."

Under several additional headings the letter proceeds to state in detail other conditions and provisos showing the true intention and spirit of the donation. The special committee on the offer of the Bernadine Orme Smith fellowship, made to the Seminary by Col. Dudley C. Smith of the Second Presbyterian church of Bloomington, Ill., recommended the following action, which was adopted by the Board of Directors:

"Resolved, 1. That the fellowship be accepted under the terms and conditions made by the donor; 2, that the fellowship be referred to the Board of Trustees, and 3, that the Board of Directors express their high and grateful appreciation of Col. Dudley C. Smith's wise and generous gift, which, in the opinion of the Board, promises to operate as a substantial stimulus upon the scholarship of the students in the Seminary."

The professors and students, as well as the directors and trustees of the institution, were much gratified by this timely and thoughtful benefaction. It was the first foundation of that kind which had been laid for the advancement of the Seminary. All parties were pleased with it, not only because of the intrinsic value of the donation, but especially for its high aim and purpose. It excited a novel interest, and it inspired confidence as something which opened out a wide future. It seemed to contain the promise and the pledge of more thorough study, a higher preparation and a brighter day in the coming career of the institution.

In their twenty-ninth annual report, presented to the directory at this time, the Board of Trustees made the following historical statement:

"On the 1st of May, 1863, a donation was made to the Seminary of twenty acres of land by Joseph E. Sheffield and William B. Ogden, within the city limits, and five acres in Lake View by William Lill and Michael Diversy, on condition, among others, that the Seminary be maintained continuously at that place for twenty-five years. The time will expire upon the 1st of May next, at which time the legal title to these lands will become absolute in the Seminary, inasmuch as the conditions have been fulfilled."

That important date, 1st of May, 1888, is now, at the time of this writing, several years past. The conditions of the liberal gifts of Messrs. Sheffield and Ogden and Lill and Diversy were all completely complied with and fulfilled on the part of the Seminary and its officials. The writer of this history, with every step of which he has been so closely identified, has been on the ground the whole time and writes from personal knowledge. In the deeds of conveyance given by the donors of the land on May 1st, 1863, it was stipulated that substantial buildings, costing not less than fifteen thousand dollars, should be begun thereon within forty days from that date and completed within the year; and, further, that the buildings thus erected on the premises should remain thereon and continue in use for the purposes of a theological seminary for a period of at least twenty-five years. The first of these conditions was complied

with during that year 1863, as certified under the hands and seals of the donors themselves and placed on record in the county court office of Cook County, February 14, 1865.

The other condition, which required that the theological school should be maintained in the buildings and on the grounds for twenty-five years, was also met and fulfilled to the letter. The stipulated limit of time expired May 1st, 1888, and the institution at that time had been carried on continuously during each of the twenty-five years. Its doors had never been closed since the beginning. For no single session had it ever been without its students and its professors, its organized classes of instruction, its annual matriculants and its regular graduates. The succession of study from year to year had been unbroken, and the whole quarter of a century in the work for which the land was donated and the Seminary opened had been completed. This important fact is abundantly shown through the pages of this history, and is also attested by the recorded minutes of the faculty from the beginning, by the records of the Board of Directors from year to year, the annual catalogues of the institution, the annual reports to the General Assembly from year to year by the Board of Directors and the published minutes of the General Assembly through each year of the whole period from 1863 to 1888.

In narrating the history of the Seminary some account must be given of the decided influence which the institution has exercised on the growth of the Presbyterian Church in its immediate vicinity. In fact this influence has been so potential from the opening of the first building of the Seminary in 1864, and especially during the later years of its more rapid growth, that the history would not be complete without taking into view those Presbyterian and other evangelical churches which have sprung up around it and given a decided Christian character to the whole environing population. No close observer at all acquainted with the facts can fail to see that the early location of the Seminary at this central point was a most important factor in the organization and has been a controlling and vital agency for good in the upbuilding of all these congregations; but especially in the case of our seven

Presbyterian churches, now fully organized, which have grown up on the ground since the first Seminary edifice was erected.

At the early day of the erection of Ewing Hall in 1864, there was not a single Presbyterian church within two miles and a half of this Seminary building. Nor was there an evangelical Christian church of any kind within one mile of it. The surrounding population was either Roman Catholic or else made up of those foreign nationalities that have little or no congeniality with Presbyterianism or any order of evangelical Christianity. In fact, there were some friends of the new Seminary in that day who objected strongly to its location at this point on the ground that there was not then and there never could be gathered around it here a sustaining Presbyterian or even Christian community large enough to keep it in countenance. For a time this really seemed to be true.

But ere long the uncongenial field was found far better than it at first appeared. Even while the walls of the first Seminary building were going up, Dr. Willis Lord and others had been exploring the ground, gathering up the few scattered Presbyterian families of the region, forming the children into a Sunday school and getting all things in order to organize a Presbyterian church. Through the efforts of Dr. Lord a fine lot of ground on Fullerton avenue had been donated for a church site by Mr. Deming of New York and subscriptions for the building obtained from the surrounding community. In the spring of 1864, soon after the opening of the first Seminary building, this earliest church of the neighborhood was organized by the presbytery with twenty-three members and called the Fullerton Avenue Presbyterian church. In the meantime its new house of worship had been erected and, with a flourishing Sabbath school, it entered on its pioneer work, with Dr. Lord in the pulpit as stated supply. This little sanctuary for many years formed a pleasant and convenient church-home for the professors and their families and for the students of the Seminary.

Dr. Lord, besides having the occasional aid of his colleagues in the Seminary, was assisted for a time in the supply of the pulpit by Rev. T. Carter Kirkwood, a graduate of the Seminary, who, while a student, became superintendent of the Sab-

bath school, and afterwards married a daughter of Dr. Lord. Following Dr. Lord and Mr. Kirkwood, Dr. William M. Blackburn, while professor in the Seminary, supplied the pulpit for several years. Under his ministry the congregation grew to such a size that the house of worship proved too small and quite an addition was made to it. At the time he gave up the pulpit in 1871 the church had completed this enlargement and had a membership of one hundred and fifty-one with a Sabbath school of two hundred and fifty-three.

This earliest church of the neighborhood has had four successive pastorates since 1871, namely, those of Rev. William C. Young, D.D., Rev. Henry M. Collison, a graduate of the Seminary, Rev. Robert F. Coyle and Rev. John Rusk, D.D., the present pastor. During the years of Mr. Coyle's pastorate the church so increased in numbers that its house of worship again became too small, and in 1886 and 1887 the congregation erected, on a new lot on Fullerton avenue, a more commodious and elegant stone edifice at a cost of $46,500. It has a large and flourishing Sabbath school, with an energetic and united membership of more than four hundred. In its pulpit not only its own faithful pastors, but all the professors of the Seminary, from the beginning, have at times borne public testimony to the truth and from it wielded an effective Christian influence over the whole surrounding region.

But this pioneer church while nobly filling its own mission has been followed by six other Presbyterian churches on the same field, which have sprung up under its influence, united with that of the Seminary. Early in its history, through the agency of its pastors and elders, together with the aid of the Seminary students, the foundation of a Sunday school and a church were laid in the Nickersonville settlement to the southwest of the Seminary. After the usual experience of a struggling mission for several years a lot of ground was purchased and a house of worship was built with the aid of members of the parent church, and a regular Sabbath service was held by the students, a congregation and membership being gathered which have since grown into what is now the Belden Avenue Presbyterian church, a few blocks distant from the

Seminary. Here Rev. Gerritt Snyder, a graduate of the Seminary, was for several years the pastor and did a faithful service. The present pastor, Rev. Robert D. Scott, has brought the membership up to more than two hundred. The house of worship was recently enlarged and refurnished so that now the congregation gather in a very neat and attractive audience room, with auxiliary rooms to correspond. With a large and flourishing Sabbath school and surrounded by a growing population, this earliest offshoot of the Fullerton Avenue church and the Seminary has not only maintained its important evangelistic and Sabbath school mission through years of trial, but has now gathered in a good working congregation with fine prospects of extended usefulness in the future.

In the autumn of 1866 Dr. E. D. MacMaster, who that year had been elected a professor in the Seminary, felt constrained to make some effort to carry the gospel to the large German and Scandinavian population lying a little to the south of the institution. Having explored the neighborhood in company with Mr. George L. Spining and other students then in the Seminary, he fixed upon a proper location for a mission and then laid the case before Rev. Mr. Marquis, who was himself a graduate of the Seminary and was at that time pastor of what is now the Fourth Presbyterian church of the city. Mr. Marquis and his session took a hearty interest in the undertaking, especially Mr. Samuel Howe, who was one of the elders and also a member both of the Board of Trustees and the directory of the Seminary. Under these auspices a large Sunday school, mainly of German children, was organized for Sabbath afternoons on Howe street, about half a mile from the Seminary. It was first opened in a room connected with a saloon on Orchard street. But it grew rapidly, and soon a lot of ground on Howe street was donated by Mr. and Mrs. Wesley Munger of the Fourth church and a school-house was bought and moved to it. The school was carried on by Mr. Howe and members of his family, assisted by other members of the Fourth church and the students of the Seminary, for several years. Mr. Spining was an energetic superintendent. In the same house the gospel was preached every Sabbath by Mr.

Spining and his fellow students. From the name of the street, it was called the Howe Mission. While supported financially by the Fourth church, it was, in its origin, and for many subsequent years, very largely the work of the Theological Seminary, whose students did much to sustain it.

This early effort of Dr. MacMaster and the students, together with Mr. Howe and the Fourth church, to evangelize the German population has developed two very successful and promising results. Out of this large German Sunday school has grown an organized German Presbyterian church, located a little farther to the south, which now has its own house of worship and a regular pastor, Rev. Daniel Volz, with a membership of eighty communicants, in connection with the Chicago Presbytery. It is known as the First German Presbyterian church of the city, and was organized in 1873, Rev. C. Wisner being its first pastor and Mr. E. A. Saalfield its first ruling elder.

In the meanwhile, through the twenty or more intervening years, the original school and preaching station of the Howe mission have continued their zealous work, under the care and helping hand of the Fourth church and its session. That energetic organization, under the lead of its efficient pastors, during more recent years changed the location from Howe street to a more eligible one at the corner of Orchard and Centre streets, just half a mile from the Seminary. There they erected a substantial and capacious brick edifice called Christ Chapel at a cost of $36,000, admirably adapted to Sabbath school and other evangelical services, where their missionary, Rev. Philip F. Matzinger, carries forward his double work, with one hundred and seventy-five church members enrolled.

In the spring of 1885, another colony came out from the mother church, Fullerton Avenue, and was organized by the presbytery as the First Presbyterian church of Lake View. They located about one mile and a half north of Fullerton avenue. This church began with twenty-three members, most of them from the old church and precisely the number with which the old church was organized in 1864. It soon gathered a large Sabbath school, and its pulpit was supplied the

first year by students of the Seminary. It then called a pastor, Rev. H. J. Frothingham, who was in charge one year. During the years 1886 and 1887 the congregation built quite an attractive and commodious house of worship at a cost of about $10,000. Rev. Leland M. Gilleland, D.D., an alumnus of the Seminary, had only just commenced what promised to be a most successful pastorate in this church when he was removed by death in 1891. This church has a wide and inviting field of usefulness, with Rev. John M. Fulton as pastor. It has a membership of about one hundred and fifty.

A fourth important organization took place about this time in the immediate vicinity of the Seminary and under its controlling influence. After a thorough exploration of the neighborhood, made in 1884, the professors of the Seminary became satisfied that another Presbyterian church was needed in that quarter, much nearer to the Seminary and of larger seating capacity than the Fullerton Avenue church. The great increase in the number of students and the removal, incident to the building of the Seminary houses for rent, of many influential families into that part of the city, demanded a new organization and a larger house of worship without delay. They accordingly secured the efficient services of Rev. David R. Breed, D.D., of St. Paul, Minn., who agreed to come at once and take charge of the important enterprise. Public service for preaching was held every Sabbath morning, beginning with January 11, 1885, in the chapel of the Seminary, and a Sabbath school was organized in the same place for the afternoon, both of which were largely attended from the start.

The preaching of Dr. Breed was so acceptable, and the whole movement proved so successful, that the way was at once made clear for the organization of a new church and the building of a house of worship. Dr. Thomas H. Skinner, professor of Didactic Theology in the Seminary, had already in his thoughtful and generous public spirit purchased a most eligible site for the building at the corner of Halsted street and Belden avenue, opposite the Seminary campus, at a cost of $12,000, which he donated to the church as soon as it could be organ-

ized.* The presbytery met in April, 1885, and organized the new body with eighty-four members and with the title of the Church of the Covenant. A large number of these constituent members had been formerly members of the Fullerton Avenue church, where for many years they had done good service in the Master's cause.

In the election of the Board of Trustees, Rev. Willis G. Craig, D.D., one of the professors in the Seminary, was chosen a member and by the Board made their chairman, in which position he has since continued. The financial management of the congregation has thus chiefly devolved upon him, and it is largely due to his constant attention and to his wise, efficient services in this capacity that the work of building and of raising the funds to pay for it has been so successful. Immediately following the organization of the church, ground was broken on the lot and a beautiful chapel erected, admirably arranged both for the congregation and the Sunday school, with a seating capacity for seven hundred and at a cost of about $21,000. It was dedicated in the ensuing fall and was soon filled with a large congregation and a constantly increasing membership. By the spring of 1887, the chapel proved too narrow for the increasing congregation and Dr. Breed felt constrained to make an appeal for a larger house. This was cordially responded to by the congregation. Funds were raised and the foundations laid for a massive edifice of brick and stone, to be surmounted by a tower.

By the spring of 1888 this spacious and elegant sanctuary was ready for dedication. It has on the ground floor and in the gallery a seating capacity for fifteen hundred hearers, furnishing an auditorium equal in size and beauty to any in Chicago. It has cost, including its fine organ, fifty-two thousand dollars, besides the tower, yet unfinished, which will cost $6,000 more. The number of communicants has grown to nearly five hundred. All the professors of the Seminary with their families and the larger part of the theological students find it convenient to attend worship regularly in this church.

* Subsequent to this large donation, Dr. Skinner and his family in the next few years contributed to this church upwards of twenty thousand dollars.

It has grown up under the efficient influence and the fostering care of the institution, without which it would never have been here established, and now it is in turn repaying the institution by the rich gospel privileges which its students here enjoy. The Church of the Covenant has hardly a parallel in rapidity of growth among the churches of our denomination, having within nine years grown to the membership above mentioned and acquired property worth one hundred and fifteen thousand dollars all free from debt. The seventh and last church which has been the result of the influence of the Seminary is known as the Olivet Presbyterian church. In a later chapter the story of this enterprise is given more in detail, but for the sake of completeness at this point suffice it to say that this church has grown out of a mission established by the students, has a membership of sixty, with a large Sunday school, and is under the pastoral care of Rev. William H. Hormell, a graduate of the Seminary.

Such has been the growth of Presbyterianism around the Seminary since its earliest inauguration at this important point. To-day we have seven flourishing Presbyterian churches, with their settled pastors, their working agencies and their aggregate membership of over fifteen hundred communicants, in a district where, in 1863, we had not a single organized congregation. In view of these facts and without in the least disparaging other agencies, who can doubt that the one central influence which has been the most potential through all the history in producing these great results is that which has gone out steadily from the Theological Seminary. Nor has this influence for good been confined in its results solely to the Presbyterian Church. For, while this work carried forward under the direct agency of the Seminary has resulted in the building up of Presbyterian churches, its influence has been felt by the whole surrounding population indirectly in the interest of other denominations. Following closely upon this pioneer leadership of the Seminary with its seven Presbyterian churches, evangelical Christians of other denominations all around entered the field and have done a similar work of church building. So to-day we have in the near neighborhood

of the Seminary well established churches, with their houses of worship, their Sunday schools and their evangelical ministry, of the Baptists, the Episcopalians, the Methodists, the Congregationalists, the German Lutherans, the Reformed Episcopalians, the German Methodists and the German Baptists, each denomination having reared a temple to the Lord where none existed twenty-five years ago.

"Except the Lord build the house, they labor in vain that build it." In looking back over these events of thirty years, who can fail to see that the Lord's hand has been in this history and the Lord's blessing upon this work? As we mark all this outgrowth of years in the increase of Presbyterian and other evangelical churches, and see what influence has been exerted and what results accomplished in the christianization of this whole northern portion of our growing city, it is easy now to see that those liberal-minded men were not mistaken when they laid the foundation of this school of the prophets and that those earnest workers were all building wisely and well when they gave their strength and substance to carry up its walls. As we go round about its bulwarks to-day, and mark its towers, its spires and its many temples of sacred worship, we may say, with joy and gladness, "Behold what God hath wrought," and cry "Grace, grace unto it." Nor is this evangelical work yet ended. During recent sessions of the Seminary, more distant quarters of the city have been explored by Dr. Craig and bands of students, preaching stations have been established, and various religious services have been kept up from week to week with much interest on the part of the persons ministered unto and good results. This work, however, will be described more fully a little later in the history.

Upon the wider field of the Church at large and in our Western states and territories, it is impossible to estimate what has been the influence of this Seminary during the period of its existence. It has been engaged from the beginning in doing one of the most important works that can be done on earth, the training of young men for the Christian ministry. It has done what it could to educate and to qualify them for

this high calling of God. Through this divinely appointed agency of a learned and godly ministry, it has given its unwearied effort to supply our churches with competent pastors, to meet the spiritual wants of this vast field of the Northwest, to carry the gospel to the destitute within our own land and to the distant heathen nations. Its aim and its work have ever been to save the perishing, to educate the young, to bring souls to Christ, whether at home or on pagan shores. Year after year, through all its history, it has been sending out its successive bands of thoroughly trained and chosen sons of the Church to engage in this most important and most blessed service of the Lord in whatever field at home or destitute region abroad the voice of His providence might call them. A work of such necessity, of such magnitude and grandeur in all its bearings and of such deathless interest to our dying fellow men, involving as it does both time and eternity, can be measured only in the light of heaven and by the worth of the undying soul.

The full results of such a work, begun in the Seminary training and carried out in the life of each faithful pastor and evangelist, though they cannot be known in this world, certainly are not lost in God's account, and all combine to swell that mighty movement which the gospel of Christ is making for the conversion of the world. In such a cause no true labor is ever lost. Each branch of the Church militant, each missionary association, each school of the prophets, each faithful pastor, each consecrated evangelist has an assigned position and a designated work. Every one fills an important place in the onward movement and will have a share in the coming glory. In such a work, in such a conquest "he that winneth souls is wise." "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Of the students educated in this Theological Seminary over sixty have, at different times, gone to the foreign field, to China, to Japan, to Siam, to Africa, to Mexico and South America and to our Indian tribes. One of them, Rev. Edward Cornes, with his young wife, was killed in a steamboat explo-

sion in Japan, after a few years of useful labor in that most promising field. Some of them, from time to time, after faithful service, have been compelled to return in broken health to their own country. But most of them have remained in the great and inviting fields to which they were sent, where with God's blessing they are still bearing the burden of pioneer work and are doing good service in extending among these vast pagan populations the knowledge of the truth and the triumphs of the cross. Though the number of missionaries which this Seminary has thus far sent to foreign fields has been small, as compared with the entire roll of its alumni, still it has not been without its testimony and its contribution to the great work. It has all along its course from the beginning given some of its choicest sons, who have been laying good foundations and toiling hard and preparing the way for those who are to follow. And, though in the past the number has been far too few for the greatness and the needs of the foreign field, still it is encouraging to know that, with God's great blessing on the institution during the last few years, the proportion of volunteers for this service has been increasing with each graduating class.

Located as this Seminary has been and still is, at the very gateway of the great West, where it stands in immediate contact and communication with all the young and growing states and territories of that region even to the borders of the great ocean, it was natural, and as we might say inevitable, that its first urgent call should be to possess this vast region for Christ, to supply its rising churches with pastors, to man its schools with teachers, to send its energetic evangelists into every destitute settlement where the moving multitudes were taking root. To all intents and purposes it was, and it still is, a missionary land, although its missions are domestic missions and its presiding agency in the work not the Foreign, but the Home Board of Missions. We should not wonder, therefore, that the early, urgent, reiterated call for pastors, evangelists and missionaries from this vast growing region of the Northwest should press its claims upon the students of every graduating class in this Seminary from the day of its existence to the present hour. No other seminary in our Church, out of more than

a dozen that now exist, was ever surrounded by a sowing and reaping field of wider extent or of more inviting promise. From the first the laborers were few and the fields were white to the harvest. And though the laborers have been greatly multiplied, the harvest is still greater and the fields still whiter. The call for laborers has become so urgent that the large and increasing senior class of each year for several years past has had all its members, almost without exception, engaged beforehand, either to enter the foreign field or to accept the call of some church at home. Each middle class is also in urgent demand to do evangelistic and even temporary pastoral work, during the vacation months, in the great western field; and this call has been extended also to the juniors, some of whom have gone out with temporary appointments from our Board of Domestic Missions.

How then could our successive bands of alumni, here at the very door, fail to enter in and to reap? They did enter in, and now for many years they have been reaping abundantly. Hence, year after year, from the very first graduating class, the great body of our students have given a prompt and hearty response to this pressing call of our great home field and our Board of Domestic Missions. Indeed, so great and inviting has been the work, so multiplied and repeated the calls, so strong and irresistible the plea from year to year to strike in upon the vast whitening fields around us, that our young men have not only been willing and ready to go, but in some cases even to go before they were, in the judgment of their teachers, quite prepared to go. But still, however great the work or wide the field or urgent the call, whether on the home or foreign field, the wise and settled policy of the Presbyterian Church is now, as it ever has been, that our young men should not run until they are sent, or leave the place of instruction until they are fully furnished for their work. Our divine Master's injunction to his first appointed heralds of the cross, "But tarry ye in the city of Jerusalem until ye be endued with power from on high," is not without its useful lessons to his followers still.

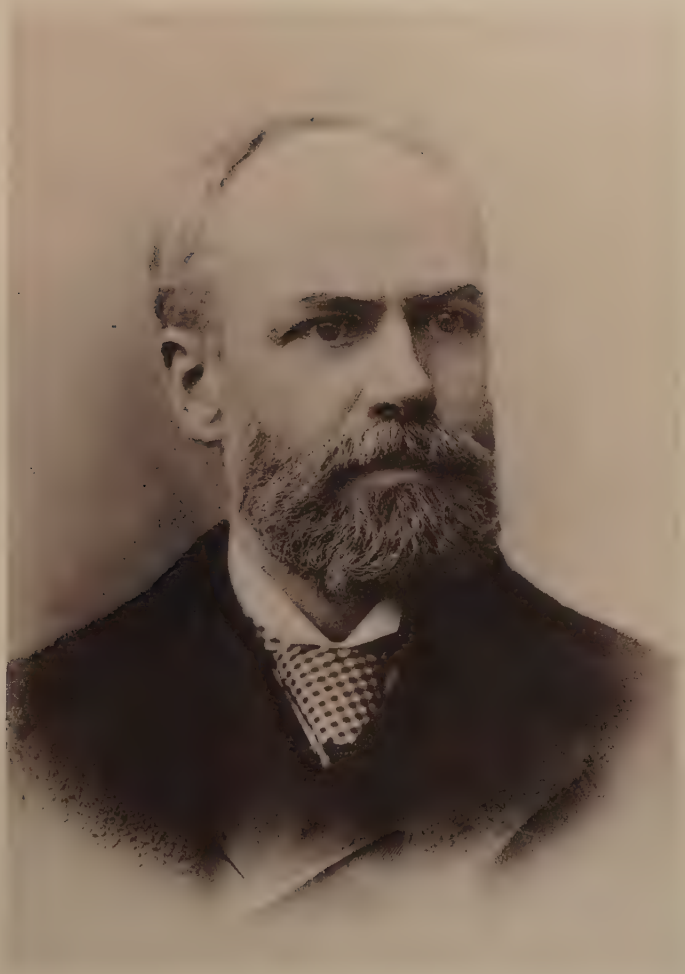
CHAPTER XXVIII.

EWING HALL AND CHALMERS PLACE.

1888–1890.

The Largest Graduating Class. Impressive Occasion. Dr. Hoge of Richmond. Inauguration of Dr. DeWitt. Mrs. McCormick and the New Professorship. The Central Building Named Ewing Hall. Mr. Ewing's Services. Repairs to Ewing Hall. Honor to Mr. John C. Grier. Decease of Former Directors, Drs. Phelps and Noyes. New Buildings Proposed. Rev. James A. Reed Employed as Agent. Action of the Board of Directors about a Loan. Large Donation of the Trustees of the McCormick Estate. Eighteen New Dwellings Erected. Chalmers Place Opened. An Attractive Improvement. Reminiscences of Ewing Hall. Fire in the Roof. Taken for a Medical College. Case of Contagious Disease. Danger from Great Fire. A Place of Refuge. A Wind Center. Dr. Skinner's Resignation of His Chair. Resolutions of the Board of Directors on Dr. Skinner. New Chair of Divinity Established. Department of Biblical Philology Created. Rev. A. S. Carrier Appointed Instructor.

The session closing with the first week of April, 1889, was eminently a successful and satisfactory one. It was marked from its opening by the largest attendance of students which the institution had ever received, the number rising, as the term advanced, to one hundred and thirty-one. It witnessed at its close the largest graduating class—forty-one—which had ever gone out from our halls. The concluding services, held April 4, 1889, in the presence of the Board of Directors and a large assemblage of Christian people, in the spacious auditorium of the Church of the Covenant, were in the highest degree beautiful and impressive. In the large graduating class were nine young men who had already chosen the work of foreign missions as their life service for Christ. Among the directors present on this interesting occasion, as also in the large audience, were staunch friends of the Seminary who had been



REV. JOHN DeWITT, D. D., LL. D.

present on similar occasions through its whole history at Chicago and had watched its growth from very small and feeble beginnings. And among its honored faculty sat one,* witnessing the impressive scene in deep emotion, who had helped to organize the first little band of students thirty years before, and had borne a part in the instruction and witnessed the graduation of every successive class that had left the walls of the institution.

It added also to the significance, as well as to the spiritual enjoyment, of this closing week of the Seminary term that the Rev. Moses D. Hoge, D.D., of Richmond, Virginia, a representative man of the Southern Presbyterian church, was present to take part in the services. On invitation of the professors and students, Dr. Hoge had come to deliver before them the annual address customary on such occasions. Besides preaching twice on the Sabbath preceding in the Church of the Covenant, he delivered an able and eloquent address on one of the evenings of the commencement week. The subject announced for his discourse was "What we learn when we learn Christ," and his treatment of it was admirable. He presented the personal Christ as the sum, measure and standard of true gospel preaching and of all Christian life, so complete in Himself as never to need to be supplemented or improved. Both in this masterly address and in his noble sermons Dr. Hoge made a profound impression on all who heard him.

During the preceding very successful session the Seminary had the advantage of a new professorship added to the chairs of instruction. At the meeting of the Board of Directors in April, 1888, the Rev. John DeWitt, D.D., LL.D., then a professor in the Lane Theological Seminary of Cincinnati, Ohio, had been elected to the chair of Apologetics and Missions in the McCormick Theological Seminary of the Presbyterian Church. Dr. DeWitt accepted the position, moved to Chicago during the ensuing summer and was ready to enter upon his duties as professor at the opening of the session the first week in September. He came with ripe scholarship and in

* Dr. L. J. Halsey.

the full maturity of his powers and his experience as a teacher. Having gone through the session with his classes, he was formally inaugurated as professor of Apologetics and Missions, on Wednesday evening, April 3, by the Board of Directors. The president of the Board, Charles H. Mulliken, Esq., delivered a brief and pertinent address to the new professor and read the official pledge required by the constitution of the Seminary, which was subscribed by Dr. DeWitt. This was followed by Dr. DeWitt's inaugural address, which was delivered in fine style and was a clear, full and scholarly statement of the whole scope and bearing of the important subjects assigned to his chair of instruction. The address throughout was listened to with marked interest by the large and intelligent audience assembled.

It must here be stated, as an interesting item in the recent history of the Seminary, that after the creation of this new professorship by the Board of Directors at the annual meeting of 1887, and on the election of Dr. DeWitt as its incumbent in 1888, Mrs. McCormick, in addition to her preceding beneficences, at once assumed the responsibility of supporting the new chair for a period of five years with a salary of three thousand dollars per annum, and also of building a residence for Dr. DeWitt on the Seminary grounds, at a cost similar to that of the other houses of the professors. During the autumn of 1888 this convenient and elegant dwelling was erected, at an outlay of about $12,500, Dr. DeWitt himself contributing the sum of $2,500 to its cost, and Mrs. McCormick paying the balance. This house fronts on Chalmers Place and forms a part of the fine improvements since erected there.

In their annual report to the Board of Directors at the meeting of 1889, the faculty called attention to the fact that the first public building on the grounds of the Seminary, erected in 1863, and afterwards called Central Hall, was wholly due to the energy and efforts of the Rev. Fielding N. Ewing, who for many years was a director of the institution. It seemed fitting therefore that his service should be commemorated in the edifice whose existence was due to his labors. They requested that the original building known as

Central Hall be named Ewing Hall. The committee of the Board to whom the matter was referred recommended the following resolutions, which were adopted:

"1st. Resolved, That the name of Central Hall be changed to Ewing Hall, in view of the fact that the Rev. Fielding N. Ewing, then a resident of Chicago and for many years an active member of this Board, obtained, chiefly in New York City, as the representative of the Board, the sum of sixteen thousand dollars, with which the first Seminary building was erected, thus securing the valuable property to which the existence of the Seminary is due. It seems fitting to your committee therefore that his valuable services should be commemorated and perpetuated by the edifice whose existence is due to his labors.

2nd. The trustees are requested to place a tablet, suitably inscribed, on the building, in accordance with the above action."

The readers of this history have been made acquainted, in a preceding chapter, with the fine christian character of Mr. Ewing, and with the important service he rendered the Seminary in the days of its early trials by securing for it its first permanent abode. This action of the faculty and the directors, in giving his loved and honored name to the central edifice of the Seminary group, was a well deserved and noble testimonial to a good and most useful servant of Christ, and was received as a pleasing remembrancer by all his friends; "by it he being dead yet speaketh."

On examination it was found that this building, having been in use every session since it was first occupied by the students in 1864, was much in need of repairs. During the summer of 1889 it was accordingly put into complete repair and greatly improved as to its internal arrangements. Its rooms for students were calcimined, painted and refurnished with all necessary articles, at a cost of eight hundred dollars, contributed by liberal friends. The exterior walls were also painted and some additions made in the basement story, through the liberality of Mrs. McCormick. In addition to these improvements, the large room which had been used from

the erection of the building as a refectory was remodeled and fitted up for a gymnasium, with all needed implements and apparatus. Such a place had long been desired as a help to physical culture, when out-door exercise could not be taken. The cost was about one hundred dollars, which was contributed by the faculty. Another important change was made at this time. Experience had shown that it was best to give up the old plan of boarding the students at a common table within the building. The faculty and the directors took concerted action that this plan should be abandoned after the close of the session of 1888–1889. This change was successfully carried into effect at the opening of the next session in September, 1889. The students all found convenient boarding accommodations in private families or boarding houses in the immediate vicinity of the institution.

At the meeting of the Board in 1889 a letter was received from Mr. John C. Grier, a venerable ruling elder of the Presbyterian church in Peoria, Illinois, informing his brethren of the Board that, in consideration of his advanced age, he felt constrained to decline a further election as one of its members. Mr. Grier had been elected to membership by the General Assembly of 1859, when the Seminary was removed to Chicago, and by successive re-elections he had continued to serve through the whole intervening period. In response to his request, the Board adopted the following resolution, recommended by its committee: "Resolved, That Mr. Grier's name be placed on the list of honorary directors, and that the secretary be directed to convey to this member of the Board our very warm appreciation of his long and faithful services and our prayer that his last days may be under the special benediction of God."

It has not been the writer's purpose in this history to give a full necrology of all the faithful workers who have, at different times, been officially connected with the Seminary and who have, from time to time, been called away to their heavenly home. Some indeed of the more prominent characters, as they finished their earthly work, have been thus mentioned in the several chapters and commemorated with a distinct me-

morial. As we pen these pages in regard to the events of the year 1889, it will not be deemed out of place to notice briefly the decease of two of the former members of the Board of Directors, who passed away during that year, and who at different times, one in the earlier and the other in the later period, held an honored place among us, each rendering good service to the institution. These were Rev. Joshua Phelps, D.D., of Santa Barbara, Cal., and Rev. George Clement Noyes, D.D., of Evanston, Ills.

Dr. Phelps was an efficient member of the General Assembly of 1859, at Indianapolis, when the Seminary was transferred to the control of that body by the seven synods of the Northwest. Prior to that date he had been a prominent member of the synodical Board of Directors, and as such he took an active part in bringing about the transfer. He was elected to a place on the new Board then created by the Assembly. From that time forward he rendered much valuable assistance in all the meetings of the directory and in the organization of the Seminary in its new location at Chicago. In fact, the institution had not on all its rolls a more wholehearted and zealous friend. He enjoyed the warm personal friendship of Mr. McCormick and the professors, as well as that of the directors. His lively interest in the success of the institution continued unabated until he was called to a new field of labor on the Pacific coast. Nor did it cease even then, though by reason of the distance he could not continue to be a director.

Dr. Phelps was born at Westford, N. Y., in 1812. He was graduated at Union College in 1836, completed a full theological course at Princeton, N. J., in 1840, and the same year was licensed and ordained by the Presbytery of Philadelphia. He spent his long and useful ministry in three widely separated fields. In 1840 he went to Florida, where he held in succession several important ministerial charges until 1851. He then removed to the Northwest and was settled as pastor or stated supply in succession at Burlington and Dubuque, Iowa, and Beloit, Wis., until 1861. He then removed to the far West, first taking pastoral care of the church at Sacramento, Cal.,

where he remained until 1865, and after that acting as missionary and supply among the the churches of Stockton Presbytery until 1871, when he removed to Santa Barbara and had charge of the church in that place as stated supply and then as pastor, until failing health compelled him to relinquish all further ministerial work. Many hundreds were brought into the churches to which he ministered in all those widely sundered and destitute regions. In all places and at all times he proved himself a true-hearted and faithful servant of Christ. He died at Santa Barbara, January 4th, 1889, in the seventy-seventh year of his fruitful life. His wife and one son survived him.

In an earlier chapter of this history the reader has been informed how earnest and energetic was the part taken by Dr. Phelps during the years he was a member of the directory and how, after his removal to the Pacific coast, he still "watched with deep interest the progress and prospects of our beloved Seminary." With him that was "the day of small things," as it was with others. But he was strong in faith. He felt assured that a good foundation had been laid. And he lived long enough to rejoice in the crowning success. Within a few years of his death he could say, "I know that in the sincerity of my heart I labored for that end, with other brethren, from the very beginning; and our work was blest of the great Head of the Church, in the permanent establishment of that Seminary, which we doubt not will be a rich blessing to the Church and to the world till time shall end."

Dr. George C. Noyes, whose lamented death, January 14th, 1889, so nearly synchronizes with that of Dr. Phelps, was elected a member of the Board of Directors by the General Assembly in May, 1870. It was just after the reunion of the two branches of the Church and he was one of the ten new members chosen by the Assembly of that year from what had formerly been the New School branch, in order to give to each side a share in the administration of the Seminary. He became at once an efficient and influential worker on the Board, regular in his attendance at its meetings, serving faithfully on its important committees and taking a leading part in

all its discussions. It was his nature to do with energy, with earnest fidelity, and with conscientious convictions of duty, whatever he attempted. By successive re-elections he continued in this service until 1881, when he felt constrained, by difference of views as to policy between himself and other members of the Board, to resign the position.

Dr. Noyes was born in Landaff, N. H., August 4th, 1833. At the age of sixteen he became a Christian and from that time it was his purpose to become a minister of the gospel. He was graduated with the first honor of his class in the Illinois College at Jacksonville in 1855. He then entered the Union Theological Seminary in the city of New York, where he was graduated in 1858. The same year he married Miss Ellen Smith, daughter of the Hon. David A. Smith, of Jacksonville, who became the mother of his six sons and one daughter. The same year also he was ordained and installed in his first pastoral charge in the Presbyterian church of La Porte, Ind. After a fruitful ministry of ten years in this place, he removed to Evanston, Ill., in 1868, where he became pastor of its First Presbyterian church, and where for more than twenty years he continued to minister, with unremitting zeal and with signal success, until his death. In each of these fields he was to an eminent degree a laborious, efficient, popular and faithful pastor. At Evanston, notwithstanding the destruction of his house of worship by fire and the organization of other churches in his vicinity, his own church and Sabbath school grew steadily during all the period, until his roll of communicants had risen to nearly five hundred at the time of his death.

The beneficent agency of Dr. Noyes was far from being confined to the people of his own particular charge. He kept fully abreast of the age in which he lived and took an active part in all efforts made for the public good, for the furtherance of the gospel, the extension of the Church, the education of the young, the welfare of society, the stability and progress of the country. His views and sympathies were wide, liberal, benevolent and patriotic. During the last ten years of his life he was the efficient chairman of the committee on Home Missions in the Presbytery of Chicago and the Synod of Illinois. In this

double capacity he probably accomplished more in this important branch of the service than any other man in either of these bodies. He put his whole heart into the service, and whatever he did he did with his might. It was his custom to work through the pulpit and the press, and during the thirty years of his public ministry he exerted a wide and powerful influence throughout the Northwestern churches, as well as in Chicago and its immediate surroundings. His deep convictions of evangelical truth, his genial, loving spirit towards Christians of other denominations, his unfaltering fidelity to every call of duty, both from the Church and the country, gave him a strong hold upon the public wherever he was known, and that influence was extending to the day of his death.

At the funeral in Evanston, when there assembled in his church a large concourse of ministers and members of several evangelical bodies, a beautiful and impressive discourse was delivered by Dr. R. W. Patterson. The moderator of the Chicago Presbytery, Rev. M. Woolsey Stryker, D.D., no doubt voiced on that occasion what all his fellow members had in their hearts, when he said: "Among that body of strong men, none was stronger, none gentler, none more winning and none more wise than he who has gone from his painstaking and manifold labors to his assured reward. In all matters of action or of deliberation, his personal weight of judgment and his readiness to bear full part have been constant and eminent. For twenty years Dr. Noyes has gone on his steadfast way, a leader in counsels and activities which has gone into the Christian history of this immediate region and of the whole Northwest. He has wrought to the last and fallen in the very traces. With his own great trials, it was still his joy to fulfill the law of Christ in bearing others' burdens, and widely he did it."

A memorial meeting was held in Chicago by his brethren of the ministerial association, at which a minute, presented by Dr. Patterson, was adopted, accompanied by many loving and appreciative tributes to his memory by the members. "Few ministers among us," says this memorial, "have been esteemed and loved by so large a circle of friends in general

society and among Christian people beyond his own church and denomination. As a man of general learning, a patron of art, literature and science, an efficient helper in the cause of education, secular and religious, an active supporter of philanthropic enterprises, and an earnest advocate of liberty and equal rights, he stood among the foremost. His standard of Christian morality was the highest and his support of it conscientious and resolute. He was genial, companionable and attractive in social relations, warm and steadfast in his friendships, charitable in his judgment of others, even when strongly disapproving their opinions or position."

During the session of 1888–1889, it was made very apparent that the annual income of the Seminary, owing to the large increase of students needing scholarship assistance, as well as to other causes, was not adequate to cover the necessary current expense from year to year. Frequent meetings for conference and consultation on this important matter were held during the year by the professors, trustees and such directors as resided in Chicago. Various plans were proposed and discussed among them as to the best method of so developing and improving the Seminary property as to secure a larger annual income. The experience of the preceding few years had shown the wisdom of utilizing the ample vacant grounds belonging to the Seminary by erecting upon them additional houses for rent. But the money needed for doing this was not at hand, and there was a strong prejudice against borrowing it on mortgage felt by some of the old and tried friends of the institution. In this state of things the problem came before the Board of Directors at its meeting in April, 1889, and was fully discussed in all its relations and bearings. In order to meet the difficulty arising from the lack of a larger scholarship fund and thus help the students needing aid, the Board decided to appoint a special financial agent, who should visit the churches and raise from them the funds necessary to sustain the Seminary in this vital interest. The Rev. James A. Reed, D.D., of Springfield, Ill., was appointed and soon entered upon this work.

At the annual meeting in April, 1888, the Board of Direc-

tors, seeing the need of a large increase in the income of the institution, had passed a resolution authorizing the Board of Trustees to borrow money to the extent of $500,000 by mortgaging the Seminary property and to erect on the ground buildings for rent as fast as it could be done to advantage. This policy however, meeting with strong opposition from some of the staunchest friends of the Seminary, was not carried out and was attempted only to a limited extent. When the Board met again in April, 1889, the trustees reported the progress they had made in negotiating a loan, whereupon the directors adopted the following action:

"The report of the Board of Trustees shows that steps are being taken to borrow $100,000 at five per cent., by mortgaging five acres of the property between Fullerton and Belden avenues and the lines of Dayton and Fremont streets extended, the loan to be payable on or before the expiration of five years. We recommend the approval of this action of the Board of Trustees and that the thanks of this Board be expressed to Mr. Cyrus H. McCormick for his generous offer to pay the interest on that loan for the first two years. In view of the fact that the Board of Trustees have arranged for a loan of $100,000, the committee suggests that the Board of Directors do not renew at this time the former recommendation of a loan of $500,000, the committee being of the opinion that $100,000 is as much as could be prudently obtained and expended during the present year." *

Thus the matter stood when the directors adjourned. But before the trustees had completed their negotiation for this loan Mr. McCormick and his mother, both of whom had strong objections to mortgaging the Seminary property for any amount, in order to remove all difficulties came forward in May with the offer of $100,000 as an out and out donation to the institution, to pay for the proposed buildings, and at the same time with the further donation of $30,000, to wipe out all past arrearages and to pay the deficit of the current year. Nothing could have been more admirably done than this and certainly nothing could have been more acceptable. It was an

* Minutes of the Board of Directors, Vol. 2, p. 560.

unexpected but complete solution of the problem, and it was a great relief to those who wished to see the institution go forward with its improvements and at the same time without the encumbrance of a heavy mortgage. Thus far in all the history of the school no such obligation had ever been incurred and it was a great blessing to escape it now. By this large and timely benefaction the liberal donors, who had so often heretofore attested their good will toward the Seminary, again won the lasting admiration and gratitude of all its friends.

Plans for fifteen residence houses were at once adopted and contracts made and by the end of the month the work upon them was in progress. It was understood and agreed that the new buildings should be arranged on the Seminary grounds according to the plan proposed by the liberal donors, Mrs. McCormick and her son, and should be finished in a style of elegance and comfort in harmony with their views. The site chosen for them was a little west of Ewing Hall. The buildings were to form two similar rows facing each other, with a broad open space and a double roadway between them, forming to the view a pleasant park, with grass, shrubbery and trees, and opening out to the west on a macadamized boulevard. Through the summer and autumn the work of building was pushed forward with such rapidity that by the end of the year the whole improvement, with its modern residences, its stone sidewalks and its spacious lawn, had reached such completion as to add much to the outward adornment of the place and to invite the occupancy of good tenants. The houses were all soon rented. The double avenue thus opened was at once designated by an appropriate Presbyterian name and has ever since been called Chalmers Place.

Fifteen houses were at first erected, leaving an open space unoccupied. In the summer of the following year, 1890, it was determined by the same generous friends of the Seminary to complete the original plan and put up three additional houses, at an increased expense of twenty-three thousand dollars. Chalmers Place thus completed, consisting of two rows of nine houses each, with a professor's house at the end of each row, constitutes a very desirable and attractive feature of the

whole Seminary landscape. It is due to Mrs. McCormick to state in this connection that the fine improvements on Chalmers Place were largely attributable to her own judgment and taste as well as liberality in the matter. She not only suggested the plan by which the new group of handsome residences should be placed on an open court or park in the center, but gave her time and superintendence in frequent visits to the grounds while they were in process of erection. At the meetings of the Board of Directors in April of 1890 and 1891 due recognition of these splendid gifts was made in formal votes of thanks tendered to Mrs. McCormick and her son as representatives of the McCormick estate.

In contrast with the beautiful grounds and the many spacious and comfortable buildings which to-day greet the eye of a visitor to the Seminary, it may be of some interest to look back to the time when the original structure, now named Ewing Hall in honor of the man who secured the money with which to build it, stood alone and solitary on the broad common of its treeless and grass-covered site. Not much attraction had the location then for outside visitors, not much for students except what was created within the building by themselves and their enthusiastic teachers, both looking forward to coming days of usefulness. But many events and many incidents occurred within and around this original edifice in those early days, some of them perhaps trivial and ludicrous and some of grave importance, which it is now profitable to recall, as illustrating the character of the times and as revealing some of the experiences of life through which those connected with the institution had to pass while it was attaining unto its present favored position.

A few years after the erection of Ewing Hall the inmates were one day greatly startled by the sudden cry of "fire" from the upper stories. Fortunately it was at midday and it was soon discovered that the fire had originated from a defective chimney running through the attic, where it was smouldering, and from which, though having burnt for some time, it had not yet broken through the roof. There was no fire-engine in that part of the city, the nearest one being miles away down

GENERAL VIEW OF McCORMICK SEMINARY.

town, but the building had been provided with a few fire extinguishers. Some of the most energetic students, Mr. Spining, Mr. Earhart and others, seeing the danger seized the extinguishers, climbed with the help of ladders into the smoke-filled attic and, cutting through the upper floor to the seat of the fire, soon subdued the flames before they had broken out through the roof. Had this last contingency occurred, or had the fire originated at night, there would have been no probability of saving the tall and isolated structure from total destruction. No greater calamity could have befallen the institution at that time. The executive committee recognizing the gracious interposition of divine providence in averting such a disaster, but warned by the narrow escape, immediately had the heating arrangements overhauled and took other measures to protect the valuable property from a similar danger in the future.

Another incident occurred not long after that just mentioned which will serve to show how ignorant were many of the people living at that time not far from the Seminary on the northern outskirts of the city. It occurred during the vacation when most of the students were absent and in consequence of some of the neighboring population mistaking the tall building for a medical college. One day a motley crowd of people, men, women and children, with a policeman at their head, were seen approaching the Seminary. Only a few students were within. One of them, a wide-awake man, suspecting what was on hand, went down to the front door to ask what was wanted. In loud and angry tones he was told that they had come to search the college, as a child had been stolen and there was good cause to think it was hidden away in the building by the doctors. The student told the crowd that it was all a mistake; that there was no child there and there were no doctors, but preachers. The crowd was not satisfied, however, and demanded that the search should be made, that they might see for themselves. The student at once produced the keys and said he would open every room for them. Beginning at the top floor, the whole forty rooms of all the stories were thrown open and inspected. The crowd then descended to the

basement story, which was occupied by the culinary department. After showing kitchen, dining hall, closets and all other possible hiding places there, the student in charge led the crowd to a large cellar room which was used for storage purposes and remarked to them with a serious face, "Now I have shown you everything here but this store-room. If there is anything wrong it must be found here." With this he unlocked the door and invited them in. After a thorough search, they went away disappointed, but well pleased with the sincerity and fairness of their guide and with the conviction that there was no lost child or dreadful medical doctor there. The crowd had scarcely reached the street when a messenger arrived in haste assuring the mother who had gone through the search that her lost child had been found and was at home safe and sound. The incident in itself was trivial and laughable, but, as times were then, it did something to establish the reputation and good name of the Seminary among the people round about.

Still another incident, of another character, should here be mentioned, to illustrate the good will, patience and confidence which prevailed in the institution during these early times. It was the breaking out one day of a somewhat startling case of contagious disease among the students. Hitherto the institution had been wonderfully favored in the good health of all its inmates. There had for years been scarcely an instance of serious sickness among them. About the middle of the term one of the students, who for a week had been freely mingling with his fellow students, was compelled to take to his bed with unmistakable indications of serious illness. As soon as a physician was called, the case was pronounced one of varioloid, which might expose all the other inmates of the Seminary. No time was to be lost; all the persons in the building were at once called together and vaccinated. The work of the year was at its height and the number of students in attendance was larger than usual. The professors felt that it would be a very serious damage to the institution to suspend the course of instruction and disband the students. After learning from the physician in charge that there would be no danger, with proper

precautions, in going on with the work of instruction, the faculty called the students together and laid the matter fully before them. The professors expressed it as their own belief and as the opinion of the physician that there would be no risk in remaining where they were and continuing their studies as usual. But at the same time they assured the young men of their willingness to grant any of them leave of absence to return to their homes, if, under the circumstances, they preferred to do so. The students at once held a conference and the whole body decided to remain. The sick student was placed in a room of the upper story where he was entirely isolated from the others. A kind and fearless lady, the wife of the agent, living at the time in the Seminary, volunteered to attend on him at his room daily with the physician and convey his meals to him and see that his medicine was administered properly. No further trouble occurred. Not one of the students felt it necessary to leave the institution. The professors visited the building every day and the whole course of studies and lectures went on as usual to the end of the session. The invalid student under skilful treatment and kind nursing was in due time restored to health and was enabled to go on with his studies. What threatened at the first to be a serious interruption and affliction, turned out in the good providence of God to be a closer bond of union and a spiritual blessing.

Further on in the history of the institution occurred another incident, or rather, great event of absorbing interest, which was intimately associated with the original central hall of our group of buildings. It was the memorable great fire of October 8th and 9th, 1871, which has been referred to in a preceding chapter. Ewing Hall is the only one of the Seminary structures which was in existence when that terrible disaster swept over the city and for several hours seemed to be approaching this edifice for destruction. It was with almost hopeless dismay that the professors, friends and such students as were there on that fatal Monday watched the approaching wave of fire for those long hours. For those four walls contained what professors, directors and other friends had long and earnestly prayed for and labored for, and what at last had

been realized in giving the Seminary a permanent habitation and a home; and if they fell the whole work of the past would have to be begun anew. After all the discouragements of the past it was not easy to see how or when another beginning could be made. It was a supreme crisis in the history, a severe ordeal for the long cherished hopes of the professors. All day they watched the fire, all day they prayed that the calamity might be averted, all day they hoped almost against hope, that deliverance might yet come; and they were not disappointed. But it was not until late at night that they saw with deep joy and gratitude that the wind had changed, the threatening danger had passed and the good providence of God had saved the institution.

The great fire had passed, but another and different ordeal yet remained. Two circumstances rendered the weeks immediately following the fire a time of much perplexity and uncertainty to the professors. The students in large numbers had arrived to begin the studies of the session. But many of the rooms in Ewing Hall had to be occupied by persons whose dwellings had been burned and who here found refuge until their immediate wants could be supplied. The need of shelter and provisions was so urgent that no lectures or studies could be carried on. Some of the professors in fact gave themselves to the work of daily distribution of food, taking their places on the provision wagons as they went through the streets, that they might supply the needy with food and find sleeping places for the homeless ones until the distress was over. In addition to the crowding of the Seminary building with refugees from the fire, another unfavorable circumstance in the way of resuming the course of study was that the important chair of Systematic Theology was still vacant and with no prospect of filling it that session. The professor elected to the chair had failed to come and there was no hope of his coming. In this state of things the students who had been waiting for the regular lectures to begin grew restless and dissatisfied, and began to talk of going home or to other seminaries; in fact, a few had already gone. The three professors on the ground, Drs. Elliott, Blackburn and Halsey, saw that

again a crisis in the history of the Seminary had come and resolved to meet it as best they could. They at once called the students together and stated to them all the facts. They told them that they had agreed to divide all the duties of the vacant chair of Theology among themselves and would thus carry forward the whole course of study through the term. This arrangement satisfied the students and not another man left.

In addition to the foregoing incidents, still other experiences may be mentioned as belonging to the life of the earlier days at the Seminary. On the principle that "straws may show how the wind blows," this account of the old Ewing Hall and its surroundings will serve to illustrate the peculiar difficulties and hardships which the first professors had to encounter in making their way to it. They had no horse cars or railroads of any kind at that time leading to it from any quarter. The professors lived at a considerable distance from the Seminary, some of them half a mile or a mile away. In the winter season of those early years, when blizzards, sleet and snow storms far more than now seemed to be the usual order of the Chicago climate, especially on the open prairies lying around this north end of the city, it was no easy thing for a man encumbered with note-books and umbrella to get to the lone edifice. But this every professor in order to reach his classes had to do every day on foot, as there was no way to ride. It is the experience of some of them, still well remembered, that no where else in the world had they ever felt the wind blow with such terrific fierceness as it did in those winters across the prairies around this building. They questioned whether it could blow any harder even at the North Pole. An umbrella was no protection, for sometimes it hoisted sail and went scudding away before the storm. Sometimes the professor loaded with books, after forcing his way for half a mile over ice and snow two feet deep, made out at last to reach the Seminary gate and then from sheer fatigue had to stop and rest against the fence until he could gain breath and strength enough to climb the stairway against the blast.

Some amusing anecdotes of this early period were handed

down among the students as traditions, illustrating the difficulties encountered by the professors in making their visits to the Seminary. There were no houses then near the institution except one at the corner of Halsted street and Fullerton avenue. The wind had full sweep over all approaches. The large open space in front of the Seminary was used as a ball ground by the students. From the Seminary gate across the open space to Lincoln avenue and on beyond to Fullerton avenue and Orchard street a narrow plank walk, only two boards wide, had been loosely laid down to accommodate persons going to the building. Across this walk the wind seemed to rush with unusual velocity, and the story was current that each professor in turn, at sometime when passing along this way, had his hat snatched away so suddenly that he was compelled to run at his utmost speed in order to recover it, and even then did not regain the article without jumping on it.

In April, 1890, when the Board of Directors came together for their annual meeting in Chicago, Dr. Skinner tendered his resignation of the chair of Theology in the following letter:

"Chicago, March 31st, 1890.

To the Board of Directors of the McCormick Theological Seminary.

Dear Brethren: I herewith present my resignation as professor of Didactic and Polemic Theology in the institution under your care. This resignation will take effect when my successor has been secured. For three years past I have been unable to do the work of the chair on account of inadequate health. The nature of my complaint is such as to make it very doubtful whether I could accomplish more in years to come. I am persuaded that the entire course of theology should be thoroughly prosecuted if the institution is to maintain its place and power in the Church.

Grateful beyond language for the opportunities of service and usefulness the Board has offered me during the past nine years and thankful if my work has been in any fair measure approved by its members and has been of some benefit to the Church, I respectfully request that this my resignation may be accepted, and I pray that such an appointment may be made

of my successor as God will own and bless and crown with a far larger benediction than has been granted to me.

Very sincerely yours,

Thos. H. Skinner."

The resignation thus tendered was accepted and the Board passed the following appreciative resolutions:

"Whereas, Dr. Thomas H. Skinner has resigned the Cyrus H. McCormick chair of Didactic and Polemic Theology in this institution; therefore

"Resolved, That we express to Dr. Skinner our high appreciation of the valuable services rendered by him in the able conduct of his department during his continuance as the professor of Didactic and Polemic Theology. We are sincerely grateful that he has so ably, so consistently and so uniformly taught the imperishable truth of God's Word and defended the faith once delivered to the saints. Further

"Resolved, That we record with gratitude the deep and abiding interest which Dr. Skinner has always taken in the young men who have been connected with the Seminary, thus awaking in them not only a strong attachment to himself as their teacher, but to the institution which we represent.

"Resolved, further, that we record our cordial and appreciative recognition of the most valuable service which Dr. Skinner has rendered to this institution in material directions, not only contributing personally to its funds, especially to its scholarship fund, but inspiring by his enthusiasm and earnest appeals others to aid in bringing this school of the prophets to its present hopeful state of prosperity. In view then, of these things, we wish Dr. Skinner to realize that he retires from the laborious duties hitherto performed by him with the lasting gratitude of this Board, and our sincere prayer is that he may be long spared to witness the increasing usefulness and prosperity of this Seminary."

The Board of Directors then erected a new chair of instruction in the Seminary for Dr. Skinner, to be called the chair of Divinity, limited in its duties to lectures upon the rule of faith, which was to exist only during Dr. Skinner's occupancy.

At the annual meeting of the Board of Directors in 1890 a new department of instruction in the Seminary was created, the nature of which is set forth in the resolutions establishing it, which were as follows:

"Resolved, 1st, That the Board hereby establishes a department of instruction to be known as the department of Biblical Philology, in which special attention shall be paid to the elements of the Hebrew and Greek languages.

"Resolved, 2nd. That Rev. A. S. Carrier be and is hereby appointed to this department as instructor, in which his special duties shall be determined by the faculty.

"Resolved, 3rd. The Board of Trustees are requested to make arrangements with Rev. A. S. Carrier in reference to his salary."

The attendance of students during the session of 1889–1890 was one hundred and fifty-two, an increase of twenty-one over that of the preceding year.

REV. ANDREW C. ZENOS, D. D.

CHAPTER XXIX.

CHANGES IN FACULTY AND NEW PROFESSORS.

1891–1892.

Continued Growth of the Seminary. Large Increase of Students. Measure to Increase the Teaching Force. Action of the Directors. Transfer of Dr. Craig to Chair of Theology. Election of Dr. Zenos to Chair of History. Need of Larger Scholarship Fund. Efforts to meet Deficiencies. Proposition to Raise One Hundred Thousand Dollars. Liberal Offer of Dr. Skinner. Accepted by the Board. Source of Great Encouragement. Followed by Other Donations. Appeal to the Churches. Inauguration of Professors Elected. Resignation of Prof. Curtis. Election of Dr. Bissell to Chair of Old Testament Literature and Exegesis. Prof. Carrier Elected to Chair of Hebrew and Cognate Languages. Prof. Booth, Instructor in Elocution and Voice Culture. Special Course of Lectures Each Session. Bed in Presbyterian Hospital. Additions to Library. Indebtedness of Seminary Paid by Mrs. McCormick and her Son. Vote of Thanks to Them. Library Building to be Erected by Same Generous Friends. Vote of Thanks for the Gift. Death of Prominent Officers of the Seminary. Decease of Hon. R. B. Mason, Dr. Thomas H. Skinner, Rev. John Crozier, Dr. Josiah Milligan, Mr. John C. Grier, Dr. Hervey D. Ganse, Dr. Samuel Hodge. Tributes, Memorials and Resolutions of Sympathy.

For several years the current of life and study in the Seminary had been flowing on in its usual channels with little change in the faculty, but with a large and steady increase in the number of students each new session. During the session of 1891 the roll of students had risen to one hundred and seventy-three. In every respect the continued growth of the institution was satisfactory. But with the resignation of Dr. Skinner from the chair of Theology and his transfer to a new department, and with the prospect of greatly augmented classes of students during the coming years, it became necessary that the Board of Directors should take immediate measures to increase the

force for the work of instruction. This led to the appointment of a committee to report such action as might be desirable in order to fill any chair in the Seminary that might be vacant. This committee found upon consultation that the chair of Didactic and Polemic Theology could best be filled by transferring Dr. Willis G. Craig from his chair of Biblical and Ecclesiastical History to that left vacant by Dr. Skinner, and that a new professor would have to be secured for the chair of History. These conclusions were accordingly reported to the Board of Directors, and that body, at a called meeting in December, 1890, elected Dr. Craig to the chair of Theology. Dr. Craig signified his acceptance of the same in the following letter addressed to the committee of the Board:

"Chicago, Jan'y 26th, 1891.

Rev. Sam'l J. Niccolls, D.D.,
Rev. Simon J. McPherson, D.D.,
Cyrus H. McCormick, Esq.,
} Committee of Board of Directors of McCormick Theological Seminary.

Dear Brethren: I hereby notify you of my willingness to accept the chair of Theology in the McCormick Theological Seminary, to which position I was elected by the Board of Directors, in session in this city December 30th, 1890. I am very sensible of the honor which the Board has done me in electing me to this important chair. You will pardon me, if I say that I have reached the conclusion to accept this election with much hesitation, in view of the knowledge which I have of my own limitations considered in the light of the large demands necessarily made by the very character of the department of theological instruction now under consideration. In view, however, of all the circumstances, and in concurrence with the advice of friends in whose judgment I am accustomed to trust, I express my acceptance of the post offered me by the Board, subject, of course, to any action which the General Assembly may take, at its next annual meeting, in accordance with its rightful authority over such matters. With sentiments of great esteem, I am very truly yours,

Willis G. Craig."

At the regular meeting of the Board of Directors in April, 1891, the action of the committee and of the called meeting of

the Board in regard to the chair of Theology was reported, and Dr. McPherson further reported that the committee unanimously nominated as professor for the chair of Church History Rev. Andrew C. Zenos, D.D., of Hartford, Conn. Thereupon the Board, "in view of the nomination of Prof. A. C. Zenos for the professorship of Church History by the committee, resolved that the committee on nomination for the chair of Church History be continued and authorized to signify to Professor Zenos the Board's preference and desire to have him the professor of Biblical and Ecclesiastical History in this Seminary." * At a special meeting of the Board of Directors, held May 19, 1891, Dr. Zenos was duly elected to the chair of History, and when the General Assembly met at Detroit in May, 1891, the election of both Dr. Craig and Dr. Zenos was confirmed.

The large increase of students, especially of those needing assistance from the Church, for several years previous to 1890, had rendered it necessary that additional efforts should be made for a corresponding increase of the scholarship fund. The money available for students had proved inadequate to meet the urgent demands from year to year. Accordingly in 1890 a committee on scholarships was appointed from the directors of the Seminary to co-operate with similar committees from the trustees and the faculty. The object of this joint committee was to do continuous work in obtaining funds for the scholarship account. The following year this committee reported that as the result of their deliberations they believed that it would be necessary to raise at least one hundred thousand dollars, in addition to the funds already on hand, to meet the immediate demand of the Seminary for scholarship purposes, and they proposed a practical plan of action by which this large amount might be secured. While this matter was still under discussion, Dr. Skinner, with his accustomed promptness and liberality, came forward with a proposition addressed to the Board of Trustees, in which he said, among other things:

"I propose to donate to the Trustees of the McCormick

* Minutes of Board of Directors, April 2, 1891.

Theological Seminary of the Presbyterian Church the sum of ten thousand dollars on the following conditions, to-wit:

"That the income of my proposed donation of ten thousand dollars be left to the decision of the faculty of the Seminary in its distribution as scholarship money.

"That the said donation of ten thousand dollars be expended in the erection of two houses on the property of McCormick Theological Seminary, to be named, one, the Mary D. Skinner scholarship house, and the other the Emily M. McDivitt scholarship house, the said houses to form a part of the scholarship endowment of the Seminary, and the income to be used only in the support of students attending said Seminary.

"That an earnest effort be made to raise the sum of one hundred thousand dollars (including the ten thousand dollar donation by me) for the scholarship fund of the Seminary, in addition to all funds of a similar character in the possession of the Seminary."

This liberal offer from Dr. Skinner was accepted by the trustees and was a source of great encouragement. It gave fresh impulse to the work of raising the scholarship fund and was soon afterward followed by pledges of $5,000 each to the same object by Mrs. Nettie F. McCormick and Mr. Cyrus H. McCormick. Those who had the cause in hand began to feel that the work of raising this large amount was well under way when their appeal was thus generously responded to by the friends and founders of the Seminary. They felt that the appeal to the churches for the means for the education of their own sons for the ministry would not be in vain, and that sufficient money would be contributed to a cause so just and honorable whenever it was fully understood. This subject was ably presented in the report of the committee on the scholarship fund when they said: "In all efforts towards raising this fund the fact should be emphasized that this is peculiarly the work of the Church at large, rather than the work of the Seminary as organized and endowed. The Seminary is equipped and endowed for the education of the students, and its general endowment funds should not be

trespassed upon for their individual and personal support. That this assistance to students is wise and necessary there is no doubt, and it has been so decided by the General Assembly after a thorough and critical investigation of the whole question; but it should be done with funds especially provided for that purpose by the Church at large, and not be a tax upon and an embarrassment to the Seminary in its regular work, as has been the case with the McCormick Seminary for a number of years past."

When the Board of Directors held their regular spring meeting in April, 1892, they proceeded to inaugurate the two professors, Drs. Craig and Zenos, who had been elected the year before and had been assiduously at work in their respective chairs of Didactic and Polemic Theology and Biblical and Ecclesiastical History. The public services of the occasion took place in the Church of the Covenant, on the evening of April 6th, in the presence of a large audience. The service was conducted by J. H. Holliday, Esq., president of the Board, assisted by others. Rev. Dr. Craig delivered an inaugural address on the subject "Systematic Theology Viewed in its Relations to Kindred Disciplines." This was followed by the address of Prof. Zenos on "The Cultivation of the Historical Sense the Need of the Church in the Present Crisis." Both addresses were marked by vigorous thought and sound scholarship. Mr. Holliday delivered the charge to the professors required by the order of the Board, in earnest and appropriate words. As showing the satisfactory work of the new professors in their respective departments, an extract may here be added from the report of the committee on examinations:

"More than usual interest attaches to the departments into which new professors have been introduced, and the Board has reason to be grateful to God that they have been so wisely guided in the choice of men. As to the department of Theology there was no uncertainty in the anticipations of the Board, on account of their previous knowledge of the present incumbent. We take pleasure in alluding to the work of the chair of Church History, as far as we have had opportunity to observe, as giving good ground for hope of a realization of our

high anticipations predicated upon excellent learning and an adaptation to scientific maintenance of the chair."

The directors at this meeting also took measures for the filling of another chair, that of Old Testament Literature and Exegesis, which had been made vacant by the resignation of Rev. Edward L. Curtis, Ph.D., who had removed to another field of labor. Prof. Curtis during the period of eleven years in which he gave instruction in this department had won the high regard of his colleagues in the faculty and of the students under his instruction by his fine scholarship and extended attainments as a Hebrew linguist. To the chair thus left vacant, Rev. Edwin Cone Bissell, D.D., of Hartford Theological Seminary, being nominated by the committee, was unanimously elected, becoming professor of Old Testament Literature and Exegesis.

Rev. Augustus S. Carrier, A.M., having taught for several years in the Seminary as instructor in Hebrew and professor of Biblical Philology, was at this meeting of the Board elected to the chair of Hebrew and Cognate Languages. On the subject of elocution, vocal culture and delivery it may be proper to say that the faculty of the Seminary, all through its history, had fully appreciated the importance of having the students properly instructed in these branches. In addition to the regular course given by the professor of Homiletics, Sacred Rhetoric and Pastoral Theology, there had been from an early period a succession of competent teachers in this department, who were engaged to give such training as the limited time of the students would allow. For several years Prof. Robert L. Cumnock, an accomplished and successful elocutionist, was thus employed in the institution. At other times there were other instructors who rendered valuable service. For the last few years Prof. Edward M. Booth, A.M., has filled this position in the Seminary. In elocution and voice culture he has instructed the students of the senior and middle classes, and he has been found to be a thorough and efficient teacher in all that relates to vocal culture, delivery of sermons and the reading of the Scriptures. It is a thing much to be desired, if it could be so arranged, that all the students of

the Seminary, in each of the classes, should enjoy the benefit of this practical and much needed training.

In addition to the instruction of the regular professors, the students, for many years past, have had the benefit of a special course of lectures delivered by prominent men, invited by the faculty to address them, on scientific, literary and practical subjects connected with their studies. This course has consisted of about three lectures each winter. These have been given by ministers of different denominations and distinguished scholars, some of them coming from a distance to render this voluntary service. The topics discussed have presented a wide range of thought, culture and suggestion, and the lectures have been heard with great interest and profit by the students.

In the spring of 1892 the Seminary received from the estate of the late Daniel A. Jones of Chicago the gift of a free bed in the Presbyterian Hospital in Chicago, which is endowed in the sum of $5,000. This may be used at all times for the benefit of such persons as the faculty may designate. The donation has proved to be a valuable one and has met a felt need. Already it has been used to accommodate such students as have been seriously ill and have required prolonged nursing and medical attendance.

In the librarian's report to the Board in 1892 an item of special interest is presented. After mentioning the donation of one hundred and fifty-nine volumes to the library, he says: "The work of the mission band of the Seminary merits special notice. The greater part of these volumes were contributed by them and made a part of the Seminary library. By this means a collection of missionary literature of great value has been built up. The care of the missionary alcove has been assumed by the students themselves and the books have had an extensive circulation. In addition to this the librarian also reports that the Seminary has been exceedingly fortunate in securing a set of Migne's Patrologia, an edition of the Church Fathers in several hundred volumes. This valuable work is now on the shelves of the library." Recognizing the deficiency of the library as to many important works and feeling that an effort should be made to supply this want, Mrs. McCormick

and Mr. Cyrus H. McCormick donated for the immediate purchase of new books the sum of $1,000. This timely gift was made during the session of 1891–1892 and increased the assurance that the institution would soon be provided with a library adequate to its growing necessities.

It was found at the meeting of the Board in 1892 that there was an indebtedness of $16,000 incurred by the Seminary in payment of scholarship deficiency and for other necessary expenses. With their abiding kindness and generosity, Mrs. McCormick and her son offered to donate this amount, so as to leave the institution entirely free of debt. In view of this unexpected and most generous proposal the Board adopted the following preamble and resolutions:

"Whereas, Mrs. Nettie F. McCormick and Mr. Cyrus H. McCormick generously offer to relieve this Seminary from an indebtedness of about the sum of sixteen thousand dollars, which might otherwise be a matter of embarrassment; therefore it is

"Resolved, 1. That in accepting the kind offer made by these friends the thanks of the Board of Directors be and they are cordially returned to them, with an expression of hope for the welfare of the donors and for the faithful administration of the affairs of the Seminary in accordance with the cherished desires of those who have so greatly befriended it and to the honor of the great Head of the Church.

"2. That the secretary be requested to transmit a copy of the preceding preamble and resolution to Mr. Cyrus H. McCormick and Mrs. Nettie F. McCormick."

At this time Mr. C. H. McCormick also made known to the directors the intention of his mother to place on the Seminary grounds a new and fully equipped library building. Upon the reception of this gratifying news a committee was appointed to express the thanks and appreciation of the Board, which they did in the following terms:

"Resolved, That the Board of Directors of McCormick Seminary, in gratefully accepting the generous offer of Mrs. Nettie F. McCormick and Cyrus H. McCormick to erect a library building for this Seminary, recognizes in this offer a

noble addition to the long line of munificent gifts begun by Cyrus H. McCormick of blessed memory and so liberally maintained by his family, constituting in the whole one of the most wonderful monuments of wise and enduring beneficences of our age.

"Resolved, That the Board recognizes in this timely gift not only a large generosity, but a watchful and judicious study on the part of the benefactors of the pressing and progressive needs of this Seminary, which rare consideration is as highly appreciated by this Board as the gift itself.

"Resolved, That in the appointment of a committee to lay plans and devise means to enlist the friends of the Seminary throughout the Church to fill the new building with a library worthy of the finely equipped Seminary, the Board gives assurance to Mrs. McCormick and Cyrus H. McCormick of its highest endeavor to utilize this, their latest and not least worthy gift to this Seminary."

No proposed gift could have been more timely and acceptable than that of a library building. The Seminary from the first has had a good working library, but it has never been fully up to the requirements of the institution, which have been continually growing. The large increase of students during the last few years and the wider needs incident thereto have called very strongly for more room and a better equipment in the library, that professors and students may there find not only the learning of the past, but also the growing literature of the present age. The new building will furnish all the room that could be desired, and therein it is proposed to place all the best works in every department of learning, with all the appliances and facilities for study. A beautiful edifice on the campus, thus equipped, will mark the advance which the institution has made, and will stand as a monument to the wisdom and liberality of its projectors.

The close of the year 1891 and the opening of 1892 were marked by the decease of an unusual number of useful and distinguished men who had long been connected with the administration of the Seminary and who were called from their earthly labors about the same time. These were Rev.

John Crozier, Rev. Josiah Milligan, D.D., and Hon. Roswell B. Mason, members of the Board of Directors; Rev. Thomas H. Skinner, D.D., LL.D., a member of the faculty; and Rev. Samuel Hodge, D.D., Rev. Hervey D. Ganse, D.D., and John C. Grier, Esq., who were all honorary members of the Board of Directors. Some account of the lives of those of these brethren who were in active connection with the Seminary at the time of their death is most appropriate in this history of the institution they served so well.

Rev. John Crozier was for nearly twenty-six years an active and efficient member of the Board of Directors. He always felt a deep interest in the welfare of the Seminary and was thoroughly acquainted with its history from the beginning. Though living at a distance, he scarcely ever failed to attend the annual or called meetings of the Board. When present he gave to the proceedings his earnest and hearty attention. His extended acquaintance with the ministers and churches through all the Northwestern States enabled him to render good service by his wise and judicious counsels. In preparing this history of the Seminary the writer gained much valuable information from him in relation to its origin and growth at Hanover and New Albany, Ind.

Mr. Crozier was a native of Ohio, having been born in Manchester on August 27, 1822. On both sides of the family he was of Scotch-Irish Covenanter stock, and his faithful life and unblemished character proved him a worthy son of such noble parentage. He made a profession of religion in 1842. In 1848 he was graduated with honor from Miami University and in 1851 from the Theological Seminary at New Albany. Immediately after graduation he accepted a call from the Presbyterian church at Palestine, Illinois. With true missionary zeal Mr. Crozier turned from the stronger churches of the middle West and took charge of the Presbyterian church at Iowa City, Iowa, then at the frontier. Having been appointed financial agent of the synods north of the Ohio river by the Board of Domestic Missions, he traveled for nearly two years over the states of Ohio, Indiana and Illinois in the interest of the home mission work. At the close of this successful

REV. AUGUSTUS S. CARRIER, A. M.

agency he declined overtures from a wealthy church in Ohio to become its pastor and went to Olney, Illinois, there to build up a strong church, not on another man's foundation. After nine years of successful labor Mr. Crozier left there a flourishing congregation. During these years he organized alone, or with the help of others, eleven different churches. In 1867 he accepted a call to a church at Oxford, Ohio, desiring to secure for his family the higher educational advantages there offered. After leaving Oxford he became pastor in succession of several churches in the states of Illinois, Iowa and Minnesota, in all of which his ministry was greatly blessed of God.

The pastor of his early days describes his ministry in the following terms: "His most noted characteristic was thoroughness in all that he undertook, and this made his pastoral work a power for good. His preparation for the ministry was not commenced until after he had attained his majority, but he nevertheless took the whole prescribed course extending over eight or nine years. At the time his young associates were preferring a shorter route to the goal of their wishes, he declined to diminish aught from the long term of study and devoted himself most assiduously to the attainment of all that could assist him in his chosen profession. He then entered the ministry fully equipped as far as human helps could aid him. He continued to the end a laborious and indefatigable student and presented to his audiences no crude, uncertain announcements. In his theological convictions he was steadfast and immovable, his foundation being the unchangeable rock of Scripture. The power that attended his ministrations was the power of unembellished truth. His charges were not only well indoctrinated in the fundamental truths, but were soon brought to contribute generously to all the boards of the Church. His last public effort was an affecting appeal in behalf of foreign missions. His interest in this work had risen to a perfect enthusiasm. Indeed his last Sabbath of ministerial service breathed through all the exercises of the day an elevation of holy feeling calculated to suggest to his family almost a presentiment of the coming end. His fatal illness seized him immediately on the termination of the duties of the day."

Mr. Crozier belonged to that class of hardworking, indefatigable, sterling men who are ever ready for duty and shrink from no hardship or difficulty in its discharge. From his earliest years in the ministry he seems to have felt a special interest in those parts of our country which constituted the newer and border states. The numerous missionary and pastoral charges he held at different times were in this region and on each of them he left a lasting impression for good. Speaking of his wide influence, one who knew him well gives this testimony:

"Mr. Crozier was an invaluable presbyter in the ecclesiastical bodies with which he was connected. As he was unwavering in his adherence to the truth and never affected by the fear or favor of man when duty directed, so he was a rigid disciplinarian and discharged his duties as presbyter with a firmness and impartiality that secured the fullest confidence of his associates. Important truths were safe in his hands, and the standard of discipline, as well as of orthodoxy, was ever maintained by him. Such men are the wheel-horses of the moving chariot of salvation, and such are the men who have made the Presbyterian Church what it is and who sustain it in its high elevation."

Mr. Crozier married early in life Miss Harriet Williamson of New Albany, Indiana. His last pastoral charge was at Remington, Indiana, where he died December 24, 1891. His wife and five children, four sons and a married daughter, survive him. His remains were interred at Paris, Ohio, the center from which a large circle of relatives have spread, and where his early life was passed. Here they rest amid the tombs of his kindred.

For the following narrative of the facts in Colonel Mason's life the writer is indebted to a sketch published shortly after his death in one of the Chicago daily papers. Hon. Roswell B. Mason, who for many years had been a member of the Board of Directors of the Seminary, and several times its presiding officer, died at his residence in Chicago, January 1, 1892. He had reached the age of eighty-six years, and retained his vigorous health and cheerful spirits until within a few

weeks of his death, which was caused by congestion of the brain. As mayor of Chicago during the ever memorable year of 1871, when the greatest fire of modern times almost swept the city out of existence, he achieved a distinction that made him known throughout the civilized world. He had been elected Nov. 2, 1869, and served until Nov. 7, 1871. A man of great force of character, he rose to the occasion, and, by his active, unswerving sense of duty, the city was safely piloted through the terrible days that followed the calamity. Standing not on ceremony he appealed to the nations to aid his suffering fellow-citizens, and from the length and breadth of the civilized world came an answering response. Money and necessaries were showered into his treasure-houses, and, with the care of his citizens uppermost in mind, he turned the supplies over to the Relief and Aid Society at the expiration of his term of office. To save what property was left in the city when the flames had died out, from pillage at the hands of criminals that gathered at Chicago, he invoked the aid of the federal government and Gen. Sheridan placed the city under martial law. Elected to office by the voice of the people without regard to politics, he never forgot that he had received this unanimous support. All his actions were governed by an impartiality and fearlessness having for its object the public good.

Roswell B. Mason was born in the town of New Hartford, Oneida county, N. Y., Sept. 19, 1805. His earliest ancestor in this country was one of Oliver Cromwell's dragoons, a member of the famous "Ironsides" troop of horse, who emigrated to Massachusetts about 1649. His grandfather was a soldier of the revolution who fought for freedom at Bunker Hill, Bennington and Saratoga. His father was a captain in a New York regiment in the war of 1812 and was by occupation a farmer, merchant and contractor upon public works. The son in boyhood attended a common district school, principally in the winter, and worked on his father's farm during the school vacations. He also had two years' schooling at an academy in New Hartford. In the spring of 1822, having worked in connection with his father for some time, he went into the engineering department of the Erie canal, finding time during

the next two winters to attend a school at Utica, N. Y., and giving attention particularly to engineering studies.

In the spring of 1842 he was employed on the Schuylkill canal in Pennsylvania. From this time on he was actively engaged in the survey and construction of important canals and lines of railroads in the Eastern states until 1851, when he was appointed chief engineer of the Illinois Central railroad in Illinois. Owing to his great engineering skill and his energetic prosecution of the enterprise, the entire line of seven hundred miles was completed in less than four years. For the next fifteen years he held prominent offices in connection with railroads and other public works, until shortly before the Chicago fire, when he retired from active business. In 1831 he married Miss Harriet Lavinia Hopkins, and their wedded life continued until her death March 29, 1891. Seven children survive him, three daughters and four sons. He retained his faculties and interest in public affairs until the last. After the age of seventy years he made a trip to Europe and another to California, and in 1881 celebrated with his wife the fiftieth anniversary of their marriage, in the presence of children and grand-children.

The Board of Trustees, at a meeting held January 28th, 1892, adopted the following resolutions in regard to Col. Mason's death:

"Whereas, It has pleased God to call to a higher sphere of usefulness our beloved friend, the Hon. Roswell B. Mason, whose fellowship it has been our privilege to enjoy for so many years as president of the Board of Trustees of McCormick Theological Seminary of the Presbyterian Church; therefore be it

"Resolved, That we have ever found in him a noble example of the highest Christian character, a safe and sagacious adviser and a faithful advocate of the best interests of the Seminary. His simplicity of manner, his purity of heart and his tenderness of disposition endeared him to us, while his wise counsel and high aims taught us to rely upon him as an honored leader. With a deep sense of our great loss and an affectionate remembrance of our revered friend, these resolutions are ordered spread upon our record and a copy transmitted to his bereaved family, to whom we tender our heartfelt sympathy."

Rev. Josiah Milligan, D.D., departed this life December 27, 1891, at David City, Nebraska, at the age of seventy-one. He was born in West Virginia, near Wheeling. He was a graduate of Jefferson College, Pennsylvania, and of Princeton Theological Seminary. His first regular pastorate was at Rushville, Ohio. In 1857 he accepted a call to the Presbyterian church of Princeton, Ill., and continued its pastor for sixteen years. In his early life Dr. Milligan was engaged in the home missionary field, superintending the work in Texas and preaching elsewhere on the frontier. In this pioneer labor he diplayed the qualities that characterized him throughout his long and useful life as a minister of Christ Jesus. He was thorough in his preparation for the pulpit and was instructive and faithful in all his pastoral ministrations. He was unswerving in his attachment to the doctrines of the Presbyterian Church and had no sympathy with those who wished to change or amend its standards.

His interest in the education of young men for the ministry early brought him into work and sympathy for this Seminary, of which he served as a director for more than twenty-three years. He was also for a time its agent and representative before the churches and thus became well known throughout the Northwest. He was scarcely ever absent from a meeting of the Board of Directors, and was always willing to perform any service that would promote the interests of the institution to which he was so devotedly attached. He was for a short time agent of the Seminary at Dubuque, Iowa, and was one of the founders of the new seminary at Omaha, Nebraska.

The Rev. Thomas H. Skinner, D.D., LL.D., professor of Divinity in McCormick Theological Seminary, died at his residence on the Seminary grounds January 4, 1892. After his resignation of the chair of Theology to enter upon the lighter duties of the professorship of Divinity, Dr. Skinner's health had been somewhat uncertain. On the 21st of December he was attacked with serious illness, and gradually grew worse until the end came. The funeral was held at the Church of the Covenant, January 6, at 2:30 P. M. The remains were

taken to Springfield, Mass., for interment. The professors of the Seminary were honorary pall-bearers, while the acting ones were students who had been members of Dr. Skinner's classes.

Dr. Skinner was born in Philadelphia, Pa., October 6, 1820. His father, for whom he was named, was at that time a prominent pastor in Philadelphia and one of the most eloquent preachers in the Church. Dr. Skinner was educated partly at Yale and partly at the University of New York, being graduated at the latter place. His theological studies were pursued at Andover and Union seminaries, in both of which his father was a professor. During his early ministry Dr. Skinner was intimately associated, through his father, with the most prominent clergymen of the New School Presbyterian Church and of the Congregational Church. His theological views changed about eight or ten years after his ordination. He accepted the higher or Old School Calvinism. Always an enthusiastic man, he accepted it heartily and threw himself with ardor into the work of its exposition and defense. He was a great admirer, and it is accurate to say a disciple, of the great Puritan theologians of the seventeenth century. Of these he valued more highly than any other the great Puritan schoolman John Owen. On entering the ministry he became a pastor in New York City, and successively in Paterson, New Jersey, on Staten Island, in Honesdale, Pa., in Fort Wayne, Ind., and in Cincinnati, Ohio. The latter place he left in 1881 to become professor of Systematic Theology in McCormick Seminary. During his first year he added to the duties of his professorship those of the chair of Church History.

Dr. Skinner is described by one who knew him intimately in the following terms: "Though a man of pronounced views he was as far removed as possible from a theological recluse. Theology was his profession, but it did not exhaust his interest. He was a lover and an extended reader of books. He liked the English reviews and he read them all. He liked poetry. He had an ear and sense of beauty that was charmed by the delicate grace of Shelley, whom he loved to quote. He liked novels and would grow enthusiastic in talking about Thackeray and the elder Dumas. He was universally companionable;

he knew all his neighbors, was helpful, sympathetic and friendly. Acts of kindness that would require self-sacrifice on the part of most men, seemed in him to be spontaneous. He was the most approachable of men, and among the most generous."

The faculty of the Seminary in their minutes have the following warm tribute to his memory:

"As a theologian Dr. Skinner, endowed by nature with commanding talents, was a man of wide, accurate and special theological culture. Not many men occupying similar positions have enjoyed a more thorough acquaintance with dogmatic and symbolical literature. His conclusions on great theological subjects were profound convictions and they were always the result of large and long and candid study. As a teacher he was able, learned, clear, scriptural, reverent and enthusiastic, having in view most of all the systematic exposition and defence of the sacred Scriptures as the word of God and the only infallible rule of faith and practice. In the plenary inspiration and supreme authority of these Scriptures he implicitly believed. Trusting himself for time and eternity to the declaration of the Holy Bible as God's Word written, it was his single aim to send forth from his lecture room men who, as ministers of the gospel, would be mighty in the Scriptures.

"He was not only highly respected, but also profoundly beloved by all the students who gathered around him. His loss will be keenly felt by that great array of men whose theological opinions he so largely formed. The influence of his teachings is now exerted in the preaching of his students far and wide throughout the world, and will continue unabated in the memory and in the ministry of those who sat at his feet in this Seminary. As a man and a Christian he was an epistle of Christ Jesus known and read of all men. He witnessed a good confession, not in word only, but also in deed. His life in this community was marked by Christian faith, purity, integrity, brotherly kindness and charity. All who knew him loved him, and even the humblest and youngest recognized the nobility of his lofty life and felt the warmth of his loving heart.

"As a member of this faculty for many years, his death breaks a circle which has been singularly complete and harmonious. Coming when the Seminary was small and the outlook discouraging, he threw himself heart and soul into the task of building it up. He met each difficulty which arose with singular courage, buoyancy and consecration, and inspired others with a confidence equal to his own. His was a faith that obstacles could not subdue and with prophetic foresight he appreciated all the advantages which such a city as Chicago offered for the future of theological education. But above and beyond the elements of mere material progress he discerned the strategic value of this as a center of sound doctrine. It was his heart's desire and prayer to God that this Seminary should influence the wide domain of our Central and Western States, and that it should prove the source of light and of Christian learning, the bulwark of all that was true and evangelical, throughout an ever widening territory; and he had the rare joy of seeing his efforts and aspirations for this Seminary, which he loved as his own child, crowned in a very large measure with success. There is not one of us who has not felt the strength of his influence and the value of his affectionate counsel. His life and its memory are indissolubly bound up with the life and growth of this Seminary."

The exceedingly valuable services rendered the Seminary by Dr. Skinner have fully appeared in the preceding pages of this history. Next to his varied and faithful services in building up this institution, must be mentioned his strong attachment and large liberality to the Church of the Covenant, of which he and his family were members, and where he was a constant attendant until his death. When this congregation was organized he saw that it needed a spacious auditorium, not only to furnish the students and professors a suitable place of worship, but also to provide an adequate audience room for the annual public meetings of the institution. He at once purchased two lots of ground opposite the Seminary campus, at a cost of $12,000, and made a donation of them to the new church. This he followed up by becoming one of the largest subscribers to the fund for erecting an elegant building, capa-

ble of holding an audience of fifteen hundred persons. The service thus rendered to the Seminary, as well as to the growing congregation in its immediate vicinity, was of inestimable value. While he lived he continued a constant and large supporter of the pastor and his people in every appeal made for funds and every effort to extend the work and influence of this important church. The church, like the Seminary, stands to-day, and will stand, as a monument to his wise foresight and his most devoted and zealous attachment.

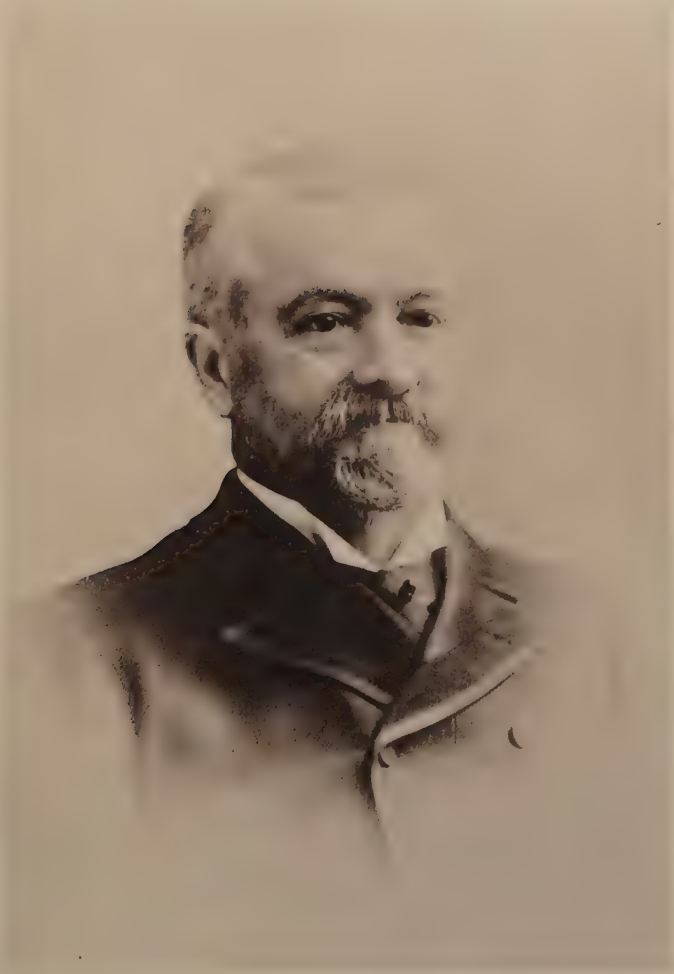
CHAPTER XXX.

RETROSPECT AND CONCLUSION.

1892–1893.

Prosperity of the Institution. Resignation of Dr. DeWitt. Dr. Skinner's Library. Change of Form of Investment. Dwelling Houses Built. New Policy Vindicated. Value of Seminary Property. City Mission Work. Students Enlisted in It. Difficult Field Chosen. Organization of New Church. City Mission Committee Formed. New Missions Opened. Evangelistic and Pastoral Work of Faculty of 1859. No Abatement of Interest in Foreign Missions. Increasing Zeal on Part of Students. Number Sent to Foreign Field. Change of Seminary Term. Annual Reunion of Seminaries. First Award of Bernadine Orme Smith Fellowship. Prize Offered by Church of the Covenant. Survey of the Seminary's History. Its Several Changes. Its Present Buildings. Its New Name. The Work of Christian Women. Former Professors. Whole Number of Students. The Present Increase. The New Faculty. Work of Directors and Trustees. The Latest Seminary Boards. Honorary Directors. Executive Committee. Essential Elements in Growth of the Institution. God's Great Blessing. Man's Concentrated Agency. The Joint Work. Distinction of Former Professors. The Alumni and Their Work in the Field. The Opening of a New Hundred Years.

The session of 1892–93 opened with a larger number of students than had ever before been in attendance. Later the annual catalogue showed the following figures: Graduate students, two; senior class, seventy-two; middle class, fifty-nine; junior class, seventy-six; special students, three; total, two hundred and twelve. The professors were at their posts and ready for work with the exception of one, Dr. John DeWitt, who, during the preceding summer, had resigned the chair of Apologetics and Missions to accept a professorship in the seminary at Princeton, New Jersey. This was felt to be a great loss, all the more as there had not been time to fill the vacancy with a competent successor. Dr. DeWitt had given



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instruction in his department with signal ability during the four sessions he was in Chicago. He had won the regard of his colleagues in the faculty and of the students under his care by his ripe scholarship and culture as a professor, and by the urbanity and kindness that marked his intercourse in the social circle. It was with deep regret that students, professors and friends of the Seminary alike heard of his purpose to remove to another field. In addition to the work of his own chair he had given instruction in other departments of study which had been temporarily left without a teacher.

In accordance with his long cherished purpose and as showing his strong attachment to the Seminary, Dr. Skinner in his last will and testament bequeathed to it his valuable library of several thousand volumes. This was a most gratifying addition to the library of the institution, and it is one of many tokens of kindly service which go to show how much its friends have reason to revere Dr. Skinner's memory and deplore his loss.

The endowment funds of the Seminary had originally been invested by the Board of Trustees in the form of loans, made at the current rate of interest and secured by mortgage upon approved Chicago real estate. This continued until about the year 1881, when it was deemed best by the directors and trustees in order to utilize the large body of land belonging to the Seminary to change the form of investment by withdrawing the endowment funds from loans and using them to build upon the Seminary grounds dwelling houses for rental. From this it was thought a larger percentage could be obtained on the money invested than from ordinary loans. According to this policy, as fast as the money was in hand the trustees erected, in successive years, two rows of dwellings, numbering about twenty in all, on Dunning and Montana streets, on the five-acre lot lying in Lake View. These were soon rented.

It was thought, however, that a larger rate of interest could be obtained by erecting more commodious and costly houses on the twenty-acre lot adjoining the Seminary campus and fronting on Fullerton and Belden avenues. During the years following this was done. A row of such dwellings was erected

each summer, of six or more houses, all of which were rented to good tenants as soon as completed. This policy was found to be so remunerative that, after the endowment money had been thus invested, the trustees determined, with the concurrence of the Board of Directors, to sell the inferior houses on Dunning and Montana streets and to invest the proceeds in building houses of the better class on Fullerton and Belden avenues. Thus the improvement went on from year to year along these streets, until the last row was built in 1891. The number of desirable dwellings thus erected, besides the eighteen on Chalmers place, is forty-eight, and they have all been constantly occupied by paying tenants at rents ranging from forty to sixty dollars per month. The change in the investment of the funds has been amply vindicated by a largely increased income, and besides this advantage the improvement of the grounds with handsome residences, with their intelligent occupants, has added not a little to the value of the whole Seminary property and to the beauty and the growth of the neighborhood.

As has already been seen in these pages the Seminary, in addition to owning sixty-six superior dwelling houses situated on the grounds and yielding rent, possesses nine other more costly buildings and will soon have a tenth, five of them public halls and dormitories and five the residences of the professors. The whole value of the property of the institution as reported by the trustees to the Board of Directors in 1892, is shown in the following inventory:

Twenty acres of land	$400,000 00
Improvements on above	31,434 33
Balance of five-acre tract	70,000 00
Chapel and library building	25,000 00
Ewing Hall	16,000 00
McCormick Hall	72,411 79
Fowler Hall and furnishings	132,286 06
Five professors' houses	60,000 00
Eighteen houses on Chalmers place, cost	129,017 58
Eighteen houses on Belden avenue, cost.	105,196 32
Eighteen houses on Fullerton ave., cost.	90,727 48

Six houses on Montana street, cost.....	$24,515 41
Eight houses on Burton place (scholarship), cost.....	50,000 00
Six houses on Belden avenue (scholarship), cost.....	33,076 51
Six houses on Fullerton avenue (scholarship), cost.....	34,951 31
Seventeen lots at Cornell.....	4,000 00
Sterling Manufacturing Co. stock.....	8,333 33
Furniture and fixtures	5,000 00
Total.....	$1,291,950 12

From this it appears that the whole value of the Seminary property, including the land and all the improvements upon it, is almost one million three hundred thousand dollars. But it is situated in a portion of the city which within the last ten years has witnessed a wonderful impulse of development, partly from the growth of the Seminary itself and partly from other potential causes. It is impossible now to say to what extent the above valuation will be enhanced in the coming years. Evidently there lies in those broad acres, already surrounded by a growing population of wealth and industry, a solid basis of growth and prosperity, which in a few years more can be estimated only by millions. All this is the outcome of the wise and benevolent public spirit which in 1859 made the first great donations of money and land and located the institution on a site so admirably chosen.

In a former chapter of this history some account was given of the successful efforts made at different times by professors and students of the Seminary to preach the gospel, organize Sunday schools and build up churches in the destitute portions of the city. It has also been mentioned that Dr. Craig had enlisted a number of the students in an effort to carry the gospel into one of the most ungodly and neglected regions of the city. The enterprise was undertaken in the fall of 1888, when Dr. Craig called for student volunteers to explore these localities. Thirty-two students responded, who were divided into bands of four. The district selected for the first missionary

effort was the one then referred to lying southwest of Clybourn avenue. Dr. Craig, with four of the students, surveyed the field and held evening meetings for prayer and exhortation in such houses as were accessible to them. An interest was soon awakened among the people of the neighborhood. This resulted in a preaching service on the Sabbath and the gathering of a Sunday school in a store room secured for the purpose. Services were held there until the quarters were outgrown, when a hall on the corner of Vedder and Larrabee streets became the place of meeting. The work was placed in special charge of one of the students, who was engaged to remain during the vacation and carry it on.

As the result of this continued effort a large Sunday school was gathered and the people of the neighborhood became so much interested in the cause that it was deemed advisable to take measures for the organization of a Presbyterian church. The Presbytery of Chicago was accordingly invited to appoint a meeting for this purpose. On the day appointed the names of fifty persons who were ready to join the new organization, either on certificate or on profession of their faith, were presented. A church was therefore formed at once with the name of the Olivet Presbyterian church. Mr. William H. Hormel, the student who had for some time been preaching to the congregation, and who had been licensed and ordained by the presbytery, was elected pastor. Four elders and four deacons were elected at the same time. The good work thus begun has evidently been attended with the special blessing of God. It has been carried forward to the present time with such success that the new church in the minutes of the General Assembly of 1892 makes the following record: Sixty communicants, four elders, four deacons, eighteen additions last year, three hundred and fifty in the Sabbath school and contributions to all the Boards except one. Since the date of this record Mr. Hormel and his church have come into the occupancy of a far more desirable house of worship, on Clybourn avenue, not far distant from their old quarters. They have secured by rental the large brick hall which was built by the people of Professor Swing's congregation for evangelistic and Sunday school purposes and was so occu-

pied until recently. In this more commodious edifice the pastor holds regular services and has a Sunday school numbering about seven hundred scholars, with sixty teachers, one-half of whom are young men from the Seminary.

This work proving so fruitful of immediate results, the efforts of the students were organized under what is known as the city mission committee of the Seminary, composed of two representatives from each class under the chairmanship of Dr. Craig. This committee has kept steadily at work exploring destitute sections of the city, establishing Sunday schools and opening places for preaching wherever an entrance could be found. The work has been thoroughly organized under sub-committees having charge of exploration of new fields and oversight of old ones, spiritual visitation, preaching services, reporting to the religious press the progress of the work and the finances of the committee, which are raised by personal subscription to the cause. The students have been found not only willing but eager to engage in the volunteer service. An average of sixty per cent of the whole number are at work each Sunday.

Besides the work in the Olivet church, where the students teach in the Sabbath school, a mission was opened in December, 1889, at the corner of Elston and Fullerton avenues. Here a Sabbath school and preaching services were conducted for more than two years, when, after a canvass of a more needy district, the mission was moved to a hall on the corner of Milwaukee and Elston avenues. During the summer the committee supported a missionary in this field. This work has grown until there is an attendance of one hundred and eighty-five in the Sabbath school, with an evening congregation of ninety, and also a flourishing young people's society and a children's meeting. This mission is in the opinion of the committee ready for organization Dr. Bissell as soon as he entered upon his duties as a professor in the Seminary became deeply interested in the evangelistic work of the students and took charge of one of the West Side missions, where he has ever since been doing good service.

In the fall of 1891 the committee explored a district on the

West Side and in November of the same year a Sabbath school was organized and manned by Seminary students, which steadily grew until finally it was taken in charge by the home missionary committee of the Chicago Presbytery and a missionary was placed in charge and supported during the summer. In the spring of 1893 it has a Sunday school of two hundred, with an attendance at all services of three hundred and seventy. The extent of the missionary work done by the students may be seen from the report of one of the sub-committees, who have charge of regular spiritual work in the following places in the city: House of Correction, County Jail, Harrison Street Police Station, Waifs Mission, Martha Washington Home, Bethesda Inn, Cook County Hospital, Pacific Garden Mission, Young Men's Christian Association halls and in various mission Sunday schools. Besides this regular work, occasional work is done in house to house visitation in various mission districts and in evangelistic effort in other houses of refuge, asylums and similar places.

In the minutes of the Board of Directors of 1892 may be found the following appreciative statement made by the faculty to the directors in relation to the important missionary work which had been so successfully prosecuted by the students for several years. The professors say: "The growing interest in city missions among the students has led to the organization of a permanent committee to direct it. This committee is composed of two from each class chosen for this purpose, with Dr. W. G. Craig as permanent chairman. The work has been so arranged by them that nearly fifty students have been systematically employed in collecting and diffusing facts in regard to city work in all parts of the world and in enlisting the co-operation of three other Chicago seminaries. The needs of the field have been carefully studied in all phases and in all parts of the city. One mission in a most destitute part of the city has been organized into a church during the year and a prosperous mission established on Milwaukee avenue. This work does not interfere with Seminary duty, but it is acknowledged by our graduates to be one of the most helpful features of Seminary life."

It will be seen that the important evangelistic work carried on by Professor Craig and successive bands of students in the Seminary during recent years and resulting in the evangelization of several destitute parts of the city is in full accord with and along the line of what was accomplished under different professors and students in the earlier years of the institution as narrated in an earlier chapter. The number of workers was then much smaller and the hopeful results were much longer delayed in coming. But they came in time and the results were not less marked and beneficial. The success of that earlier evangelistic work is now attested by the presence of many flourishing organized congregations and Sunday schools—both of the Presbyterian and other evangelical denominations—scattered over all the northern portion of the city, where no such organizations existed when the Seminary began its work thirty years ago.

When the Seminary was located in Chicago by the General Assembly of 1859, all the professors chosen by that body to fill its chairs were called from churches where they had served as pastors. It was a favorite idea, both with Dr. Rice and Mr. McCormick, that each professor should combine the double work, so soon as the way could be opened, of the pastor and the theological teacher. In a strong plea for this location made by Dr. Rice on the floor of the Assembly he stated that Chicago was a city whose population consisted of an unusually large proportion of young men; and he contended that a large school of educated young men studying for the ministry, under evangelical and experienced teachers, could not fail to make its Christian influence powerfully felt on the city. It was maintained that among the many benefits which would follow such a location one, and that not the least, would be that the gospel, from such a center of influence, would in time be carried to all the outlying and ungodly masses within its reach.

Under such evangelistic and hopeful influences the institution took its new departure in this young and growing city. Dr. Rice was already a pastor in what was then the North Presbyterian church. Dr. Lord, as soon as he could gather the scattered sheep and build a house of worship on Fullerton

avenue, became a pastor also. Dr. Halsey took pastoral charge of what was then the South Presbyterian church, at Third avenue and Jackson street, to which he ministered a year. Dr. Scott during the two winters after his coming to Chicago engaged the largest public hall in the city, Bryan Hall, on Clark street opposite the court-house; and preached on Sunday evenings a series of thrilling gospel sermons especially addressed to young men, who crowded with eager interest to hear them. Thus the pastoral and evangelistic work of the Seminary began at the same time with its more formal theological instructions. And thus it has been continued under successive professors and bands of students, through all the years of the history, down to this larger evangelistic movement which has been developed during the last few years. We who were here at the opening of the Seminary and have lived through the succeeding years have seen the value of this evangelistic work proved in many ways and the policy of the Seminary fully vindicated.

These evangelistic efforts in behalf of city missions, which have been so widely put forth by the students, have in no way abated their interest in the cause of foreign missions. On the contrary there has been an increasing number of those who were ready to carry the gospel to the heathen nations of the earth. While these active home efforts have been going on every session to reach the destitute masses around us and prepare the way for the organization of new churches, a corresponding zeal has been awakened in behalf of the far off heathen and the students of the McCormick Seminary in recent years have stood ready in larger numbers to respond to the call of the Master to leave all and go abroad than the mission boards of the Church have been able to send. These two evangelistic impulses for the home and foreign fields work together and are mutually quickened and augmented by each other, as belonging to the one great cause of Christ. The increasing zeal among the students in behalf of foreign missions is indicated by the fact that twenty members of the graduating class of 1892 offered themselves to the Board of Missions to be sent to the foreign fields. Of the present senior class,

which will be graduated in May, 1893, fifteen have already applied for commissions to the foreign field, and others will probably apply for the same purpose. In a former year more than twenty of the graduating class were ready to be sent to heathen lands, but could not be accepted by the Board for lack of funds. In the seven years since 1886 forty-two graduates of the institution have actually gone as ordained missionaries of the cross to different parts of the heathen world.

When the Seminary was opened at Chicago in 1859 the annual session, as determined by the Board of Directors, embraced seven months of continued study, beginning the first Thursday in September and closing the first Thursday in April. This order remained unchanged down to the meeting of the Board in 1892. It was then so modified as to make the session a little longer and its opening and its closing a little later in the year. Each session was made to consist of thirty-two weeks of study. The time for closing was fixed for the first Thursday in May, and the time of opening was to be just thirty-two weeks before that date, which brings it on the third Thursday in September, except when that month comes in on Thursday, in which event the opening would be on the fourth Thursday. This change brought the institution into fuller agreement with the calendar of other Presbyterian seminaries and on other accounts was deemed advisable.

In the early years of the Seminary life in Chicago the idea was conceived of holding once each session, for the professors and students of the different theological seminaries in this city, a social meeting or reunion, to be held in rotation at the different institutions for purposes of acquaintance, friendly intercourse and exchange of ideas as to Christian work. The proposition as soon as presented to the several student bodies and their professors was cordially responded to and at once went into effect on the part of the Congregational, Baptist, Methodist and Presbyterian seminaries. The meeting thus originated has been kept up every year. It is always held in the evening and has been an occasion of much enjoyment and profitable suggestion, the entertainment consisting of addresses by students and professors of the different seminaries, music and

refreshments. There can be no doubt that this reunion so long observed has brought these four institutions into closer affiliation with each other and contributed much to the growth of inter-denominational co-operation.

It has already been stated that a fellowship was founded in the Seminary by Col. Dudley C. Smith of Bloomington, Ill., called the Bernadine Orme Smith fellowship, the income of which was to be awarded by the faculty and directors to that student of the senior class who, in their judgment, had attained the highest excellence in scholarship during his attendance at the Seminary. The first award under this arrangement was made to Mr. George Frederic Ayers of the class of '91. Mr. Ayers on receiving this fellowship decided on a course of study in Europe and spent some time at Leipsic in studying the Semitic languages. In order to promote a more thorough study of the English Bible, a prize of two hundred dollars was offered by the Church of the Covenant, through its pastor, Rev. D. R. Breed, D.D., to the senior class, to be given to that member who, after a competitive examination at the close of the session, should be adjudged to have attained the most comprehensive and accurate knowledge of the English Bible. The prize has been awarded three successive years to the student who was deemed best entitled to it by the committee of examination.

In closing this survey of the Seminary's history it may be of interest to the reader of these pages to give, at one view, a brief recapitulation and summary of the successive stages through which the Seminary has passed in reaching its well assured position among the established institutions of the Presbyterian Church. It seems all the more in place to do so at this particular point, when the closing chapter of our history as a school of sacred learning so nearly synchronizes with some of the most memorable events of our history both as a church and a nation. First, it brings us to this great Columbian year of 1892–1893, which marks the four hundredth anniversary of the discovery of America and of the advance of civilization around the globe, an era never to be forgotten in the history of man. Next, it brings us down only four years

beyond our great centennial anniversary of 1889, which marked alike the inauguration of our Presbyterian Church under its first General Assembly and the inauguration of our national government under its federal constitution and the presidency of Washington the same year. What a period is this, with its great and pregnant historic events, with its centennial and quadricentennial memories reminding of all that God has accomplished. "What ages of the world on ages telling" can repeat for us a more wonderful story of adventure and accomplishment, of advance in knowledge and of historic sacrifice and endurance for liberty and right, than that which has been enacted in America since the opening of these memorable epochs. It has been sublime to live and labor for the high interests of God and man at such a time as this and in such a land as ours. We should take encouragement from all the memorable past and nerve our souls for all the glory of the coming years.

This auspicious double anniversary, while it invites the whole church and nation reverently to recall and admire the wonders of God's providential dealing towards us on the wider scale, is not without its many instructive lessons in a narrower field, as we trace His gracious favoring hand to this school of the prophets through the more than three score years of its checkered history. The writer feels grateful to God that his own working days have been prolonged to the point at which he can take this retrospect and place on record these memorials of the divine goodness.

We have seen how, in weakness and in trial, yet in strong faith and prayer, the Seminary was first organized at Hanover, Indiana, in the year 1830, as a department of Hanover College, where it was conducted for ten years under the faithful instruction of the Rev. John Matthews, D.D., and others, during which time forty-five young men were educated for the ministry. We have next seen how this Theological Department, having accomplished its pioneer work at Hanover and needing a wider field, was removed in 1840 by the synods in charge of it and re-established as a separate Theological Seminary at New Albany, Indiana, in consequence of the offer of a liberal

donation by Mr. Elias Ayers of that city. At this well chosen location, with the title of the New Albany Theological Seminary, it carried on its appropriate work for seventeen years under the efficient instruction of Dr. John Matthews and Dr. James Wood, until the death of the former in 1848, and then under the able instruction of Drs. Wood, E. D. MacMaster, Daniel Stewart, Thomas E. Thomas and Philip Lindsley. During this second period of its history the school educated one hundred and forty-seven young men for the ministry.

In 1859, after several years of discussion, a third location was found for the institution, nearer the center of its great field. By the concurrent action of its Board of Directors and of the seven Northwestern synods then controlling it at New Albany, the school was transferred to the control of the General Assembly of the whole Church. The Assembly in session that year at Indianapolis, Indiana, received from Mr. Cyrus H. McCormick the offer of one hundred thousand dollars for its endowment, on condition that it should be permanently located at Chicago. The Assembly accepted the gift, fixed upon Chicago as the most fitting place for a Seminary of the Northwest and at once appointed a new Board of Directors and a new faculty to open the school at Chicago under that wider designation. The professors appointed by the Assembly were Drs. Nathan L. Rice, Willis Lord, Le Roy J. Halsey and William M. Scott. They were inaugurated in October, 1859, and with fifteen students in attendance the institution entered upon its third and more hopeful period of life.

Soon after this opening, as we have seen, the spacious and beautiful grounds on which the Seminary buildings now stand were donated to it by four public-spirited land-owners of Chicago, twenty acres by Messrs. William B. Ogden and Joseph E. Sheffield and five acres by Messrs. William Lill and Michael Diversy. The first building, Ewing Hall, was erected in 1863; the second, for chapel and library, in 1875; the third, McCormick Hall, for students' rooms, in 1884; the fourth, Fowler Hall, for students' and lecture rooms, in 1887, and the fifth, the new library building, will be erected in 1893. Besides these public halls, five comfortable dwelling houses have been

erected for the professors since 1882. This fine group of educational buildings, all of brick and stone and all artistically arranged on a broad campus adorned with grassy lawns, shade trees and gravel walks, constitutes an attractive feature to the eye of the visitor and makes the Seminary an ornament to the city. In its outward adornments and in completeness of its internal arrangements the institution is probably not excelled by any similar one in the country. The five public buildings with the five residences of the professors will represent an outlay of about $380,000, of which more than $300,000 was contributed by Mr. McCormick and his family. But in addition to this large outlay on buildings, and in addition also to his original endowment of $100,000 to the Assembly, Mr. McCormick prior to his death in 1884 had contributed to the endowment funds the further sum of $75,000. After his death Mrs. McCormick and Mr. C. H. McCormick, Jr., followed up these large gifts with a munificent donation of $100,000 in 1885, with a still larger one of $127,000 in 1889, with another of $48,000 in 1892, and have promised $50,000 for a library building in 1893.

In consideration of a liberality so long continued and so unusual, the Board of Directors and the Board of Trustees, in 1886, took concurrent action asking the General Assembly to so amend the constitution of the Seminary as to change the name of the institution from its old title of The Presbyterian Theological Seminary of the Northwest to that of The McCormick Theological Seminary of the Presbyterian Church. This measure, adopted by a unanimous vote in each of the Seminary Boards, was adopted in the General Assembly of 1886 by a vote almost unanimous.

Through all these stages the Seminary has been favored in a high degree with one class of faithful workers to whom much of its final success is largely due and of whose work there has been hardly enough said. That class consisted of the earnest and active Christian ladies, some connected with the families of the professors, some with those of the directors and trustees and some with the Presbyterian churches of the city and country at large, who, when called upon for aid, never

failed to respond with their cordial sympathy and co-operation. And in times of depression and discouragement such calls were not infrequently made. As has been seen in the earlier part of the history the institution had its dark days of trial and despondency when the faith of its friends and teachers was much shaken. It was said of the ancient Church, "What women these Christians have!" So may it be said of the Seminary that in its darkest hour of trial it ever found a true and devoted band of women ready to extend a cordial sympathy and a willing hand to help forward its great work, whose good deeds prove them worthy to be ranked with the noble women of the early Church.

One instance of this helpfulness and sympathy, already briefly mentioned, was when on the erection of the original building a large number of the rooms for students were completely supplied with furniture and all needed articles by individual donors among the ladies of the Presbyterian churches in Illinois and other states in the Northwest. Another and later instance, spoken of in the testimonial of the Board of Directors already quoted, was when in the two years preceding 1879 the ladies of Chicago, with the help of a much larger number belonging to the churches of Illinois and other states, set to work and raised a fund sufficient to refurnish the whole building with new articles, which it greatly needed after the wear and tear of about fifteen years. But it is not necessary to recount all the occasions when or all the methods in which this beneficent agency was exerted in behalf of the Seminary and its inmates. Sometimes it was in the form of a reception or social entertainment provided by the ladies and given at the Seminary. Sometimes it took the form of providing funds or clothing for any one at the institution who might be found in need of such supply. Sometimes it took the form of kindly personal attendance on any student who might be there confined by serious illness, and sometimes of inviting such an one while recovering to stay at the family home in the city until health should be fully regained. Various were the occasions and various the forms in which this benevolent, watchful and wholehearted activity of our Christian ladies found its expression.

When the corner stone of the second edifice of the Seminary, to contain chapel and library, was laid in the summer of 1875, the writer of this history, who had been appointed to deliver an address on the occasion, closed his remarks with the following well considered and emphatic words: "The Theological Seminary of the Northwest has never had any better friends than the ladies of the churches. Look where you will, through the halls, the public rooms and the study chambers of our present building, and you will find the tokens of their tasteful agency and their generous liberality. You will find them on our doors and on our walls, on our floors and on our ceilings. So, therefore, when the capstone of this new building shall have gone up to its lofty resting place and these bright new walls, ceilings and floors shall be ready for the garniture and the furniture, to receive that finishing decoration and tasteful ornamentation which shall make them 'a thing of beauty and a joy forever,' I cannot doubt that the same kind hearts and the same efficient hands which have responded to all former appeals will be found willing and ready for all needful work and contribution. All honor to the ladies. God bless our noble women who love the Seminary, who love the Church, who love the Lord Jesus Christ. All honor to them for what they have done and for what it is in their hearts yet to do."

The faculty of instruction in the Seminary prior to the election of its present new faculty, as shown by the catalogue of 1880–1881, consisted of the following professors: Rev. Le Roy J. Halsey, D.D., LL.D., professor of Historical and Pastoral Theology and Church Government, elected in 1859; Rev. Charles Elliott, D.D., LL.D., professor of Biblical Literature and Exegesis, elected in 1863; Rev. William M. Blackburn, D.D., professor of Biblical and Ecclesiastical History, elected in 1868; Rev. Francis L. Patton, D.D., LL.D., Cyrus H. McCormick professor of Didactic and Polemic Theology, elected in 1872; Rev. Robert W. Patterson, D.D., professor of Christian Evidences and Ethics, elected in 1873; Rev. Herrick Johnson, D.D., LL.D., special lecturer on Homiletics, elected in 1880.

The whole number of students graduated from the Seminary between the date of its removal to Chicago and the year 1893 is nine hundred and thirty-one, making with those graduated at its former locations—forty-five at Hanover and one hundred and forty-seven at New Albany—the aggregate of eleven hundred and twenty-three. With the ampler accommodation as to buildings and the increased facilities for study received during the last ten years, the institution is now growing at a rate which was never possible in former years. The number of students matriculated with each new class has a large and steady increase. From the highest number under the former period, which was less than fifty, the roll of all the classes has gone up rapidly, until it has reached the number of two hundred and twelve during the session of 1892–1893. The increase of students within the last decade is largely due to the better accommodations and facilities for study provided in the new buildings, and to the greater amount of beneficiary aid furnished to students on the scholarship account. All the present professors except Dr. Halsey have entered upon their work since 1880. The whole teaching force of the institution, as shown by the annual catalogue of 1892–1893, consists of the following instructors:

Rev. LeRoy J. Halsey, D.D., LL.D., professor emeritus of Church Government and the Sacraments; Rev. Willis G. Craig, D.D., LL.D., Cyrus H. McCormick professor of Didactic and Polemic Theology; Rev. David C. Marquis, D.D., LL.D., professor of New Testament Literature and Exegesis; Rev. Andrew C. Zenos, D.D., professor of Biblical and Ecclesiastical History; Rev. Herrick Johnson, D.D., LL.D., professor of Sacred Rhetoric and Pastoral Theology; Rev. Edwin C. Bissell, D.D., professor of Old Testament Literature and Exegesis; Rev. Augustus S. Carrier, A.M., professor of Hebrew and the Cognate Languages; Edwin M. Booth, A.M., instructor in Elocution and Voice Culture.

The two Seminary boards of directors and trustees, who have had the whole administrative and financial control of the institution, and who have conducted it safely through the thirty-four years of its history at Chicago, have certainly done

their work with commendable zeal and ability. They have all been true and faithful men, in earnest sympathy with the important work committed to their hands and deeply conscious of the great responsibility thus placed upon them by the Church. The Seminary has not been without its monetary dangers, at times having passed through seasons of perilous commercial and financial embarrassments, yet of all the large pecuniary interests, in the shape of funds and real-estate, committed to their custody they have lost nothing. Their guardianship has at all times been conservative, wise, efficient and successful.

Nor has this voluntary and gratuitous work been without its sacrifices. Many of the directors, residing at distant points in the wide field of the Seminary, which covers all the surrounding states, have had to make long journeys to Chicago, to attend the regular and called meetings of the Board, involving no inconsiderable expense both of time and money. Yet in no instance have the interests of the institution ever suffered by reason of their absence. Of the original forty members constituting the Board of Directors in 1859, one half ministers and the other half ruling elders, and each elected for a term of four years, some, after repeated terms of faithful service, have finished their work and passed to their heavenly home. Of these, brief biographical sketches in many cases, though not in all, have been incorporated in this history at the close of its chapters. Other directors, after doing good service for years, removed to other parts of the country and their connection with the Board ceased. Of all who were elected on the original Board of 1859, and thus began their service with the Seminary here over thirty years ago, only one is now connected with it, Rev. Dr. W. W. Harsha, of Tecumseh, Nebraska. Two others of the present Board have been members from an early period, the Rev. Robert Beer, of Garden Grove, Ia., and Henry G. Miller, Esq., of Chicago.

As shown in the annual catalogue of 1892–1893, the Board of Directors consists of the following members: Ministers, Robert Beer, Thomas H. Cleland, Jr., Adam W. Ringland, Robert Christie, Thomas X. Orr, Alex. G. Wilson, J. F.

Magill, D. W. Fisher, Thomas D. Wallace, Wm. C. Roberts, Wm. W. Harsha, Simon J. McPherson, H. Johnson, M. C. Williams, Ezra B. Newcomb, Samuel J. Niccolls, Thomas D. Ewing, David R. Breed, Ambrose C. Smith, Wallace Radcliffe; Ruling elders, C. H. Mulliken, Ferdinand Fairman, William M. Tenney, Thomas D. Foster, Henry M. Ralston, C. C. Brown, William H. Hoffman, J. H. Holliday, Silas W. Chapman, Walter L. Rankin, Henry G. Miller, Thomas Dent, William C. Gray, Thomas Kane, James M. Horton, John Coates, Thomas A. Galt, Thomas S. Ridgeway, Charles M. Howe, Peter Risser; Special director, Cyrus H. McCormick; Honorary directors, M. Woolsey Stryker, Thomas D. Logan, John Barbour, Thomas C. Hall, John L. Withrow. The Board of Trustees at the same time was composed of the following named gentlemen: Henry W. King, Cyrus H. Adams, Cyrus H. McCormick, William C. Goudy, Marvin Hughitt, Horace A. Hurlbut, Abram Poole, Hugh McBirney, Edward M. Teall. There is also an executive committee of the Board of Directors consisting of seven of its members, to which is committed much practical work between the annual meetings of the Board. The members of this committee at present are: William C. Gray, A. G. Wilson, Henry G. Miller, Cyrus H. McCormick, C. H. Mulliken, Thomas Dent, David R. Breed.

We have thus been able to trace the history of the Seminary from its small beginning at Hanover nearly sixty-four years ago, from its enlargement at New Albany ten years later and from the opening of its new and wider life at Chicago thirty-four years ago. Through all these periods we have been able to mark its progress and to see very distinctly the benignant over-ruling hand of God in bringing it to its present enlarged proportions. It is a consummation of which the Presbyterian Church need not be ashamed, although it has taken much toil and many years to bring it about. It is a result accomplished which to the Church to-day is well worth all it has cost of patience, of self-sacrificing toil and of money, and it is equally true of them all that they have not been lost. They have all been saved, all been well-invested, all laid up in blessing for the time to come.

Thus while discerning the good providence of God through all this history, we have also been able to see clearly through what means and agencies the great result has been accomplished. The Seminary stands to-day, not only as a monument to God's great goodness, but also as the exponent of the many faithful workers who in his hand have conspired together to produce this great result for the good of his Church and the glory of his name. Our school of sacred learning, as its history has here been traced, brings distinctly into view several united human agencies as the elements of its growth, all working together and working harmoniously for the accomplishment of one grand end. These combined workers, or classes of workers, have been its liberal donors and devoted friends, its faithful directors and persevering agents, its vigilant trustees, its hard-working professors, its diligent, conscientious students. Without these agencies, working together, it is easy to see that no theological seminary, which is a training school for an educated and consecrated ministry, can ever be built up on any scale adequate to the wants of the Church and the demands of the age.

It is no presumption and no vain boasting to say that, because of these agencies, this institution, considered as one united endeavor of the Church, through its whole history has been eminently blessed of God. At times it has had to wait for that blessing, but in the end it has surely come. The school has had large-hearted generous supporters and self-sacrificing friends not excelled by those of any similar institution. It has always had a wise and watchful directory, with its energetic soliciting agents. It has never lacked a competent and safe financial management. Through all its changes of location, it has been under the instruction of learned and godly men, who loved the truth and enjoyed the confidence of the Church. And from the beginning it has had successive bands of students who gave themselves earnestly to the work of preparation while in the Seminary and whose subsequent ministry proved them to be worthy ambassadors of Jesus Christ. These several agencies combined and continued faithfully through all the history—donors, directors, agents, trustees, professors and

students—with God's great blessing, have all been working together to produce what we now see, to build up, on broad and solid foundations, an institution of ministerial education worthy of the great Church to which it belongs and commensurate with its wide field.

Of the twenty-six ministers who at different times were called by the Church to fill the chairs of instruction as professors in the Seminary, almost all had been successful pastors or evangelists before their induction into this responsible position. Seven of them before, after or during their connection with the Seminary, were elected to the high office of moderator of the General Assembly, namely: Dr. Philip Lindsley in 1834, Dr. Nathan L. Rice in 1855, Dr. Robert W. Patterson in 1859, Dr. James Wood in 1864, Dr. Francis L. Patton in 1878, Dr. Herrick Johnson in 1882, Dr. David C. Marquis in 1886. Of these twenty-six professors, seventeen, either before or after being called to this Seminary, were connected with other institutions, some as presidents of colleges and some as instructors in theological seminaries or colleges. These were Drs. Lindsley, Wood, MacMaster, Thomas, Green, Scott, Rice, Halsey, Lord, Elliott, Blackburn, Patterson, Patton, Johnson, DeWitt, Zenos, Bissell. Two of the alumni of the institution, graduated at Chicago, have been moderators of the General Assembly, Dr. David C. Marquis in 1886 and Dr. Charles L. Thompson in 1889.

The grand end and object of all Seminary instruction, for which indeed all these important means and agencies are employed, is preparation for that work which is committed to the hands of the successive bands of educated alumni as they finish their three years' training and go forth to preach the gospel to their fellow men. No language can fully estimate the value, for time and eternity, of this divinely appointed work of preaching the gospel. To this work the Church calls her sons when they leave their schools of sacred learning. To this Christ calls his ambassadors as they take the office of pastor and evangelist on the great home field, or of missionary and teacher on the still wider foreign field. And this is the work now being done over our broad continent from ocean to ocean,

and all around the globe in other lands, by the hundreds of alumni who from this Seminary have gone forth at the call of God and his Church to preach the gospel to the perishing.

The Seminary stands to-day, after sixty-four years of consecrated effort and of earnest preparation, as one of the true feeders and exponents of this great spiritual work—the greatest that is done beneath the sun. It is one in which all true-hearted workers have borne an honorable part, whether in the rank of donor or director, trustee or solicitor, teacher or student, home pastor or foreign missionary. With its grand results already accomplished, and with still grander expectations for the future, our Seminary stands to-day as one of the great educational institutions of our Presbyterian Church and of our Christian country. As we look over the expanding nation to-day and over the expanding Church within the bosom of the nation, there is no arrogance in saying that, of the many evidences of wonderful growth and improvement which this auspicious centennial and quadricentennial era has brought to the attention of our people, the McCormick Theological Seminary is far from being the least important or the least hopeful. It is an integral part, and that not a small one, of what the Presbyterian Church in the great Northwest has done for the good of man, for the true advancement of the nation and for the glory of God. As we now close the checkered history of the past, having entered upon the labors and cares and aspirations of the second century of our great republic and our historic Church, how grandly does the future open before us.

In these closing years of our retrospect, a convention of unusual interest has been held in Chicago, which may serve to illustrate the progress made in theological education and in the general growth of the Church and country during the period embraced in this history, especially during the last half of it. This was the tenth annual convention of the American Inter-Seminary Missionary Alliance, made up of delegates from all the protestant theological seminaries and ministerial training schools of the United States. They assembled on the 17th of October, 1889, at the invitation of four theological seminaries of the city and its vicinity, the Presbyte-

rian, Congregational, Baptist and Methodist, these four schools then numbering upwards of five hundred students. More than eight hundred delegates were in attendance on the convention, and the body continued its sessions for several days, discussing the calls of personal duty and seeking the influence of the Divine Spirit on the work of foreign missions and the world's conversion. It was a most impressive spectacle and it might well be regarded as one of the signs of the times. Such a meeting was significant of the changes which had come over this young city since its first theological school had been planted. It was significant, also, of the vast progress made by the Church and the nation over all our land since this Seminary began its work. Both retrospectively and prospectively it was deeply significant of the strong hold which the gospel of Jesus Christ has already gained over the age in which we live and is destined yet to gain over the ages still to come. Such a convention, so suggestive of world-wide influences, so pregnant with vast moral forces, was at once a history and a prophecy.

APPENDIX A.

PLAN OF A THEOLOGICAL SEMINARY FOR THE PRESBYTERIAN CHURCH IN THE WESTERN STATES, LOCATED AT NEW ALBANY, AS REVISED, AMENDED AND ADOPTED IN OCTOBER, 1840.

Preamble.

As the preaching of the gospel is the principal means appointed by the great Head of the Church for the conversion and salvation of men, and as it is highly important, not only that the number of ministers be greatly increased, but that they enjoy the advantages of a thorough education, the Synod of Indiana, and such other Western synods as may choose to co-operate with them, looking to God for assistance and direction and relying upon Him for success, do hereby resolve to establish a Theological Seminary, and to employ all suitable efforts to sustain and build it up. That it may be known distinctly on what principles the institution is founded, we declare our design to be:

First. It is the design of the Synod to provide for the Church an adequate supply of able and faithful ministers; workmen that need not be ashamed, rightly dividing the word of truth; men who shall be able to defend her faith against infidels and her doctrine against heretics.

Second. It is to unite, in those who sustain the ministerial office, religion and literature, that piety of heart which is the fruit only of the renewing grace of God with sound learning.

Third. It is to furnish our congregations with enlightened, humble, zealous, laborious pastors, who shall watch for the good of souls, and consider it their highest honor and happiness to bring them to Christ. It is to promote harmony and unity of sentiment among the ministers, by educating a large body of them under the same teachers and in the same course of study.

Article I. Of the Synods.

Sec. 1. As this institution is designed for the Presbyterian Church in the West, all the synods of the West in connection with the General Assembly of the Presbyterian Church in the United States that choose to co-operate in its management and support are to be regarded as its patrons and the fountain of its power.

Sec. 2. The Seminary shall be under the control of a Board of Directors, appointed by the synods according to the number of ministers belonging to each synod respectively. The ratio of representation shall be one director for every four ministers, one-half ministers and the other half ruling elders.

Sec. 3. Of the number of directors elected by each synod, one-third shall go out of office annually, and the synod may annually, when necessary, fill up any vacancies occasioned in the Board by death, resignation or incapacity to serve.

Sec. 4. Any of the synods desiring a change in the constitution or plan of the Seminary, not inconsistent with the general principles laid down in the preamble, may effect the same by securing the vote of a majority of the synod in favor of such change; provided that no change be made affecting the articles of agreement entered into with Mr. Elias Ayers, without his consent.

Article II. Of the Board of Directors.

Sec. 1. The Board of Directors shall meet statedly, once in each year, and oftener on their own adjournments, if they shall judge it expedient; any seven of whom, meeting at a time and place appointed, shall constitute a quorum. The stated meeting of the Board shall be held at the close of each theological year.

Sec. 2. The Board shall choose annually a president, vice-president and secretary.

Sec. 3. The president of the Board, or in the event of his death, absence or inability to act, the vice-president shall, at the request of any three members, expressed to him in writing, call a special meeting of the Board of Directors, by a circular letter addressed to them, in which letter notice shall be given, not only of the place and time of meeting, but of the business intended to be transacted at the meeting, and this letter shall be sent at least twenty days before the time of said meeting.

Sec. 4. Every meeting of the Board shall be opened and closed with prayer.

Sec. 5. The Board may make rules and regulations for the performance of the duties assigned them, or for the preservation of order, not inconsistent with the principles of this plan.

Sec. 6. It shall be the duty of the Board of Directors to elect and inaugurate the professors of the Seminary, and give them such direction in relation to their several departments as they may deem important; and also to fix the salaries of the professors.

Sec. 7. Every director, previously to his taking his seat as a member of the Board, shall solemnly subscribe the following formula, viz.: "Having heretofore received and adopted the Confession of Faith and catechisms of the Presbyterian Church in the United States, and approving the plan of this Theological Seminary, I solemnly declare and promise in the presence of God and of this Board, that I will faithfully endeavor to carry into effect all the articles and provisions of said plan, and to promote the great design of this institution."

Sec. 8. The Board of Directors shall inspect the fidelity of the professors, especially in regard to the doctrines actually taught, and if, after due inquiry and examination, they shall judge that any professor is either unsound in the faith, opposed to the fundamental principles of Presbyterian church government, immoral in his conduct, unfaithful to his trust, or incompetent to the

discharge of his duties, they shall, after due examination and inquiry into the case, admonish, reprove or dismiss him as in their judgment the case may require. Every such professor shall have a candid and impartial hearing before the decision of the Board is given in the case.

Sec. 9. It shall be the duty of the Board to watch over the conduct of the students; to redress grievances; to examine into the whole course of instruction and study in the Seminary, and generally to superintend and endeavor to promote all its interests.

Sec. 10. The Board, either as a body or by a committee appointed by them for that purpose, shall superintend the annual examination of the students, and make in writing a detailed and faithful report of the state of the Seminary and of their own doings to each synod uniting in this plan; and they may at the same time recommend such measures for the advantage of the Seminary as to them may appear proper.

Sec. 11. At every stated meeting of the Board, unless particular circumstances render it inexpedient, there shall be at least one sermon delivered in the presence of the Board and professors and an address to the students by a director or directors previously appointed for that purpose.

Sec. 12. The secretary of the Board shall keep accurate records of all the proceedings of the directors, draw up the annual reports to the synods, for the adoption of the Board, issue all circular letters from the president or vice president, if so requested, and in the event of the inability of either of these officers acting, he shall call the special meeting of the Board, and perform all other duties implied in the nature of his office.

Article III. Of the Professors.

Sec. 1. The number of professors in the Seminary shall be increased or diminished as the Board of Directors may from time to time direct. But when the Seminary shall be completely organized there shall not be less than three professors.

Sec. 2. No person shall be inducted into the office of professor of Divinity but an ordained minister of the gospel.

Sec. 3. Every person elected to a professorship in this Seminary shall, on being inaugurated, solemnly subscribe the Confession of Faith, catechisms and Form of Government of the Presbyterian Church, agreeably to the following formula, viz.: "In the presence of God and of the directors of this Seminary, I do solemnly and *ex animo* adopt, receive and subscribe the Confession of Faith and catechisms of the Presbyterian Church in the United States of America as the confession of my faith, or as a summary and just exposition of that system of doctrine and religious belief which is contained in the Holy Scriptures, and therein revealed by God to man for his salvation; and I do solemnly *ex animo* profess to receive the Form of Government of the said Church as agreeable to the inspired oracles. And I do solemnly promise and engage not to inculcate, teach or insinuate anything which shall contradict or contravene, either directly or impliedly, anything taught in the said Confession of Faith or catechisms, nor to oppose any of the fundamental

principles of Presbyterian church government, while I shall continue a professor in this Seminary."

Sec. 4. Each professor, if required, shall lay before the Board of Directors a detailed exhibition of the system and method which he proposes to discuss in conducting the studies of his class; he may make such additions or alterations in this system as may be deemed important, provided the whole course of study shall be such as the Board will approve.

Sec. 5. Any professor, intending to resign his office, shall give six months' notice of such intention to the Board of Directors.

Sec. 6. The professors of the institution shall be considered as a faculty. They shall meet at such seasons as they may judge proper. In every meeting the oldest member shall preside, or in his absence, one shall be appointed *pro tempore*. The faculty shall choose a clerk and keep accurate records of all their proceedings, which records shall be laid before the directors at every stated meeting of the Board. The president of the faculty shall call a meeting whenever he shall judge it expedient, and whenever he shall be requested to do so by any other member. By the faculty regularly convened shall be determined the hours and seasons at which the classes shall attend the professors severally, so as to prevent interference and confusion and to afford to the pupils the best opportunity of improvement. The faculty shall attend to and decide on all cases of discipline and all questions of order, as they shall arise. They shall agree on the rules of order, decorum and duty (not inconsistent with any provision in the plan of the Seminary, nor with any order of the Board of Directors) to which the students shall be subjected; and these they shall reduce to writing and cause to be publicly read at the commencement of each session. They shall determine the hours at which the whole of the pupils shall, morning and evening, attend for social worship, and the manner in which and the person or persons of their own number by whom the exercises of devotion shall be conducted.

Sec. 7. The faculty shall be empowered to dismiss from the Seminary any student who shall prove unsound in his religious sentiments, immoral or disorderly in his conduct, or who may be, in their opinion, on any account whatsoever, a dangerous or unprofitable member of the institution.

Sec. 8. Each member of the faculty shall have an equal vote.

Sec. 9. It shall be the duty of the professors, under the direction of the Board of Directors, to supply the pupils of the institution with the preaching of the gospel and the administration of the sacraments of the Christian Church, if this supply shall not, in the judgment of the directors, be satisfactorily furnished by a church or churches in the place where the institution shall be established.

Sec. 10. The faculty shall determine the time and manner of all the public exhibitions of the students, subject to the direction of the Board.

Sec. 11. The professors may accompany their lectures and recitations with prayer as frequently as they may judge proper, in addition to those daily seasons of prayer in which all the students will unite.

Sec. 12. At the opening of each session an introductory lecture shall be delivered to the students by one of the professors.

The faculty shall also keep a register, in which the name, residence and college at which each student has graduated shall be regularly entered.

Article IV. Of Study and Attainments.

As the particular course of study pursued in any institution will, and perhaps ought to, be modified in a considerable degree by the views and habits of the teachers, and ought moreover to be varied, altered or extended as experience may suggest improvements, it is judged proper to specify not so precisely the course of study as the attainments which must be made; therefore:

Sec. 1. Every student at the close of his course must have made the following attainments, viz.: He must be well skilled in the original languages of the Holy Scriptures. He must be able to explain the principal difficulties which arise in the perusal of the Scriptures either from erroneous translations, apparent inconsistencies, real obscurities or objections arising from history, reason or argument. He must be versed in Jewish and Christian antiquities, which serve to explain and illustrate Scripture. He must have an acquaintance with ancient geography and with oriental customs, which throw light on the sacred records. Thus he will have laid the foundation for becoming a sound Biblical critic.

He must have read and adjusted the principal arguments and writings relative to what has been called the deistical controversy. Thus will he be qualified to become a defender of the Christian faith.

He must be able to support the doctrines of the Confession of Faith and catechisms, by a ready, pertinent and abundant quotation of Scripture texts for that purpose. He must have studied carefully and correctly, natural, didactic, polemic and casuistic theology. He must have considerable acquaintance with general history and chronology, and a particular acquaintance with the history of the Christian Church. Thus he will be preparing to become an able and sound divine and casuist.

He must have read a considerable number of the best practical writers on the subject of religion. He must have learned to compose with correctness and readiness in his own language, and to deliver what he has composed to others in a natural and acceptable manner. He must be well acquainted with the several parts and the proper structure of popular lectures and sermons. He must have composed at least two lectures and four popular sermons, that shall have been approved by the professors. He must have carefully studied the duties of the pastoral care. Thus he will be prepared to become a useful preacher and a faithful pastor.

He must have studied attentively the form of church government authorized by the Scriptures, and the administration of it as it has taken place in Protestant churches. Thus he will be qualified to exercise discipline and to take part in the government of the Church in all its judicatories.

Sec. 2. The period of continuing in the Theological Seminary shall in no case be less than three years, previously to an examination for a certificate of approbation. But students may enter the Seminary and enjoy the course of instruction for a shorter time than three years, provided they in all other

respects submit to the laws of the Seminary, of which facts they may receive a written declaration from the professors.

Sec. 3. Those pupils who have regularly and diligently studied for three years shall be admitted to examination on the subjects specified in this article. The examination shall be conducted by the professors, in the presence of the Board of Directors, or a committee of them; and if it be passed to the satisfaction of the directors, they who so pass it shall receive a certificate of the same signed by the professors, with which they shall be remitted to their several presbyteries to be disposed of as such presbyteries shall direct.

Sec. 4. It shall be the object of the professors to make such arrangements in the instruction of their pupils as shall be best adapted to enable them, in the space of three years, to be examined with advantage on the subjects specified in this article.

Article V. Of Devotion and Improvement in Practical Piety.

It ought to be considered as an object of primary importance by every student in the Seminary, to be careful and vigilant not to lose that inward sense of the power of godliness which he may have attained; but on the contrary to grow continually in the spirit of enlightened devotion and fervent piety, deeply impressed with the recollection that without this all his acquisitions will be comparatively of little worth either to himself or to the church of which he is to be a minister. He must remember, too, that this is a species of improvement which must of necessity be left, in a great measure, with himself, as a concern between God and his own soul. It is proper, however, to delineate the path of duty, to express the wishes and expectations of the founders of the Seminary and to make such requirements as the nature of the subject will permit.

Sec. 1. It is expected that every student in the Theological Seminary will spend a portion of time every morning and evening in devout meditation and self-recollection and examination; in reading the Holy Scriptures, solely with a view to a personal and practical application of the passage read to his own heart, character and circumstances; and in humble, fervent prayer and praise to God in secret. The whole of every Lord's Day is to be devoted to devotional exercises, either of a social or secret kind. Intellectual pursuits not immediately connected with devotion or the religion of the heart are on that day to be forborne. The books to be read are of a practical nature. The conversations had with each other are to be chiefly on religious subjects. Associations for prayer and praise and for religious conference, calculated to promote a growth in grace, are also proper for this day, subject to such regulations as the professors and directors may see proper to prescribe. It is wished and recommended that each student should ordinarily set apart one day in a month for special prayer and self-examination in secret, and also that he should, on suitable occasions, attend to the duty of fasting.

Sec. 2. If any student shall exhibit in his general deportment a levity or indifference in regard to practical religion, though it does not amount to any overt act of irreligion or immorality, it shall be the duty of the professor who may observe it to admonish him tenderly and faithfully in private and

endeavor to engage him to a more holy temper and a more exemplary deportment.

Sec. 3. If a student after due admonition persist in a system of conduct not exemplary in regard to religion, he shall be dismissed from the Seminary.

Sec. 4. The professors are particularly charged, by all the proper means in their power, to encourage, cherish and promote devotional and personal piety among their pupils, by warning and guarding them on the one hand against formality and indifference, and on the other against ostentation and enthusiasm, by inculcating practical religion in their lectures and recreations; by taking suitable occasions to converse with their pupils privately on this interesting subject, and by all other means, incapable of being minutely specified, by which they may foster true experimental religion and unreserved devotedness to God.

Article VI. Of the Students.

Sec. 1. Every student applying for admission to the Theological Seminary shall produce satisfactory testimonials that he possesses good natural talents, and is of prudent and discreet deportment; that he is in full communion in some regular church; that he has passed through a regular course of academical study, or wanting this, he shall submit himself to an examination in regard to the branches of literature taught in such a course.

Sec. 2. The hours of study and recreation for the students shall be fixed by the professors, with the concurrence of the directors, and every student shall pay a strict regard to the rules established relative to this subject.

Sec. 3. Every student shall be obliged to write on such theological and other subjects as may be prescribed to him by the professors once a month, and also shall commit to memory a piece of his own composition, and pronounce it in public before the professors and students.

Sec. 4. Every student shall yield a prompt and ready obedience to all the lawful requisitions of the professors and directors.

Sec. 5. Diligence and industry in study shall be considered as indispensable in every student, unless the want of health shall prevent, of which the professors shall take cognizance and make the suitable allowance.

Sec. 6. Every student before he takes his standing in the Seminary shall subscribe the following declaration, viz.: "Deeply impressed with a sense of the importance of improving in knowledge, prudence and piety in my preparation for the gospel ministry, I solemnly promise, in a reliance on divine grace, that I will faithfully and diligently attend on all the instructions of this Seminary, and I will conscientiously and vigilantly observe all the rules and regulations specified in the plan of its instruction and government, so far as the same relate to the students, and that I will obey all the lawful requisitions and readily yield to all the wholesome admonitions of the professors and directors of the Seminary while I shall continue a member of it."

Sec. 7. There shall be in each year one session, which shall continue eight months, followed by a vacation of four months.

Article VII. Of the Library.

Sec. 1. To obtain ultimately a complete theological library shall be considered a leading object of the institution.

Sec. 2. A suitable room or apartment shall be assigned for the library. The shelves for the books shall be divided into compartments or alcoves, and if any of them be filled or nearly so by a donor, his name shall be conspicuously placed over it.

Sec 3. A librarian shall be appointed by the faculty.

Sec. 4. No book shall be permitted on any occasion to be carried from the Seminary.

Sec. 5. A book of donations shall be carefully kept by the librarian, in which shall be entered by him the books given to the library, the time when and the name of the donor.

Sec. 6. Regulations for the use of the library, not inconsistent with the provisions of this article, shall be detailed in a system of by-laws for that purpose to be drawn up by the faculty and occasionally modified and added to as circumstances shall require; which regulations, after being ratified by the Board of Directors, shall be authoritative.

Article VIII. Of the Treasurer and Funds.

Sec. 1. The treasurer shall be chosen by the Board of Directors, but in this election they are not restricted to one of their own number. He may be required to give a bond for the faithful discharge of the trust committed to him.

Sec. 2. The funds of the institution shall be deposited in the hands of such corporation, or disposed of for safe keeping and improvement in such other manner as the Board of Directors shall direct.

Sec. 3. The faculty may from time to time, as they may see proper, lay before the Board plans for the improvement of the funds, and propositions for the appropriation of such sums as they may think necessary for particular purposes.

Sec. 4. No money shall at any time be drawn from the funds but by an appropriation and order of the Board, or a committee appointed with this power.

Sec. 5. The treasurer shall annually lay before the Board of Directors a fair statement of the amount of funds belonging to the Seminary, of the items which constitute that amount, and of the receipts and expenditures of the year, specifying in each case the sources whence the amount came and the purposes for which it was paid out. He shall also submit his books and accounts with proper vouchers to the Board, which shall be audited by a committee. He shall also make to the Board a statement of what he supposes to be needed for the coming year.

Sec. 6. The intention and direction of testators or donors in regard to moneys or other property left or given to the Seminary shall at all times be sacredly regarded. And if any individual or number of individuals not greater than three shall by will or during his life or their lives found or

endow a professorship or professorships, a scholarship or scholarships, or a fund or funds destined to special purposes, said professorships, scholarships or funds shall forever afterwards be called and known by the name or names of those who founded or endowed them.

Sec. 7. After supporting the professors and defraying the other necessary charges of the Seminary, the funds shall be applied, as far as circumstances will admit, to defray or diminish the expenses of those students who may need pecuniary aid, as well as to lessen generally the expenses of a residence at the Seminary.

APPENDIX B.

LEGAL CHARTER INCORPORATING THE BOARD OF TRUSTEES OF NEW ALBANY THEOLOGICAL SEMINARY, GRANTED BY THE LEGISLATURE OF THE STATE OF INDIANA, JANUARY 29TH, 1842.

Whereas it is represented to this General Assembly that the ministers and elders of the Synod of the Presbyterian Church in the State of Indiana, associated with the ministers and elders of divers other synods of said Church in the valley of the Mississippi, have resolved to establish, and in fact have now in operation in the City of New Albany, a theological seminary for the purpose of educating young men for the gospel ministry; and from the scattered situation of such ministers and elders, and from other causes, they find it very difficult, if not impossible, to manage the property and funds which have accrued, or which hereafter may accrue to said Seminary, by donation or otherwise, in a way best calculated to effect the object of its benevolent patrons: Therefore,

Sec. 1. Be it enacted by the General Assembly of the State of Indiana, that Charles Woodruff, William Plumer, John Bushnell, James Wood, Sylvester Scovel, Mason C. Fitch, Pleasant S. Shields, Henry B. Shields and William A. Scribner, and their successors in office, be and they are hereby made and constituted a body politic and corporate, in law and in fact, to have continuance forever by the name and style of the Trustees of the New Albany Theological Seminary, and by the name and style aforesaid, shall be able and capable in law to sue and be sued, plead and be impleaded in any court, or before any judge or justice, in all and all manner of suits, pleas or complaints, of whatsoever nature or form they may be.

Sec. 2. The Board of Directors of said Seminary, chosen by the synods aforesaid, in accordance with the plan of union adopted by them, as it now exists, or as it may by amendments hereafter exist, shall have the power, in their discretion, at any regular meeting of their Board, in each and every year, annually to change one-third of said trustees by the appointment of others, as also to fill all vacancies which may occur; but the said trustees shall hold their offices until their successors are appointed.

Sec. 3. The said corporation and their successors shall be capable and able to have, receive, take, hold and enjoy, any lands, tenements or hereditaments, moneys or goods and chattels, by the gift, grant, bargain, sale, release, devise or bequest of any person or persons, bodies politic or corporate, to be laid out and disposed of, for the use and benefit of said Seminary, agreeably to the intention of the donors; provided that the real

estate held at any one time by this corporation, exclusive of that which is necessary for its academic buildings and the domiciles of its officers, shall not exceed, in yearly value, the sum of five thousand dollars.

Sec. 4. That no misnomer of the said corporation and their successors shall defeat or annul any gift, grant, devise or bequest, to or from said corporation, provided the intention of the party or parties shall sufficiently appear upon the face of the gift, will, grant or other writing whereby any estate or interest was intended to pass to or from said corporation.

Sec. 5. The said corporation and their successors shall have full power and authority to make and use one common seal with such device and inscription as they shall think fit and proper, and the same to break, alter and renew at their pleasure; and until an engraved seal shall be procured, a scroll or wafer seal, used in its stead, shall be equally binding and obligatory.

Sec. 6. The said corporation and their successors are hereby authorized and empowered to appoint its own officers, and to make, ordain and establish such by-laws, rules and regulations for its own government and management of the pecuniary concerns of said Seminary as they shall think proper, provided that the same be not repugnant to the constitution and laws of the United States, to the constitution and laws of this state, or the plan of union of the synods as aforesaid, as the same now exists or as by amendment it may hereafter exist.

Sec. 7. This act shall take effect and be in force from and after its passage, and be subject to amendment or repeal at the pleasure of the General Assembly of the State of Indiana.

Approved January 29, 1842.

APPENDIX C.

THE CONSTITUTION OF THE PRESBYTERIAN THEOLOGICAL SEMINARY OF THE NORTHWEST, UNDER THE CARE OF THE SYNODS OF CINCINNATI, INDIANA, NORTHERN INDIANA, ILLINOIS, CHICAGO, WISCONSIN AND IOWA.

Adopted in 1856.

Whereas the Synods of Indiana, Northern Indiana and Cincinnati have now in operation in New Albany, Indiana, a Theological Seminary for the education of the sons of the Church for the gospel ministry; and whereas it is desirable for the more perfect attainment of this end that other synods be united with these in the support and direction thereof; Therefore we, the Synods of Cincinnati, Wisconsin, Iowa, Illinois, Northern Indiana, Chicago and Indiana, of the Presbyterian Church in the United States of America, do ordain and establish this Constitution of the said Seminary.

Article 1.

Sec. 1. The name of the institution shall be The Presbyterian Theological Seminary of the Northwest.

Sec. 2. The objects of the Seminary shall be to instruct candidates for the gospel ministry in the knowledge of the Word of God contained in the Scriptures of the Old and New Testaments, the only supreme and infallible rule of faith and life, and of the doctrine, order and institutes of worship taught in the Scriptures and summarily exhibited in the Constitution of the Presbyterian Church in the United States; to cherish in them by all the means of divine appointment the life of true godliness; to cultivate in them the gifts which Christ, the Head of the Church, by his Spirit confers upon those whom he calls to his ministry; and to impart to them as far as may be the various learning by which they may be furnished for its work; to the end that there may be trained up a succession of able, faithful and godly ministers of the divine Word, as the chief agency under God ordained in the Church for the gathering and perfecting of the saints in this life to the end of the world.

Article 2.

Sec. 1. All powers necessary for the accomplishment of the objects for which the Seminary is established shall be and remain in the synods united in the establishment of this constitution and such other synods as shall become and continue to be united with them in conformity to section second of this article.

Sec. 2. Any synod of the Presbyterian Church may be admitted into this union by the consent of two-thirds of the synods establishing this constitution and of such other synods as may at the time be included in the union; and such synods when so admitted shall have all the rights and immunities belonging to any one of the original synods.

Sec. 3. The synods shall have power to amend, alter, add to or abrogate any part or parts of this constitution by a vote of two-thirds of the synods at the time included in the union; provided that such change shall not be inconsistent with the constitution of the Presbyterian Church or the fundamental principles on which the Seminary is founded.

Sec. 4. The synods shall appoint a Board of Directors composed as nearly as may be of an equal number of ministers and ruling elders in regular standing in the Presbyterian Church, to whom shall be committed the general superintendence and direction of the institution, subject to the instructions of the synods, and in conformity to article 3 of this constitution. The members of the Board shall be appointed in the manner following, to-wit: Each synod shall appoint a number of directors equal to the number of presbyteries under its jurisdiction; the term of office of each director shall be one year from the time of his election and until his successor be appointed, appear at a meeting of the Board and be duly qualified, but any synod may at its discretion remove or supersede any director appointed by it, and may fill any vacancy for any unexpired portion of the term of office of any director. The certificates of the stated clerks of the synods shall be respectively the credentials of the appointment of directors.

Sec. 5. The synods shall be the ultimate court of appeals in all cases of the trial of any officer of the Seminary, or of any controversy arising in the Board of Directors or among the professors of the Seminary, and shall have power of its own motion to review and to confirm, reverse or modify any decision or action of the Board of Directors.

Sec. 6. All questions requiring the joint action of the synods shall be decided by a majority of the synods; provided that no question concerning the dissolution, discontinuance or suspension of the Seminary, the change of its location or any alteration in its constitution shall be determined in the affirmative except by a vote of two-thirds of the synods included in the union.

Sec. 7. Any synod may withdraw from this union upon giving notice of such withdrawal to the other synods. Any synod which shall by itself, or in concurrence with any other party or parties, establish or carry on any other theological seminary shall, *ipso facto*, cease to be included in this union; and any synod in either of these ways ceasing to be so included shall forfeit all right in the Seminary or its property.

Article 3.

Sec. 1. The Board of Directors shall meet once in every year at the place where the Seminary is located, and such meeting shall be on the Wednesday immediately preceding the close of the Seminary year, unless the Board shall appoint another time; and the Board may meet at other times and places on

its own adjournment; and on extraordinary occasions by the call of the president or other officer having power to convene it.

Sec. 2. Any seven directors being met at the time and place appointed shall constitute a quorum to do business, provided they shall be of not less than two different synods. Any two directors so met may adjourn from time to time until a quorum shall be present.

Sec. 3. 1st. The Board of Directors shall choose annually from their own members a president, vice-president and a secretary, who shall hold their offices from the time of their election till the next annual meeting, and until their successors shall be duly appointed.

2nd. The president, or in case of his absence the vice president, shall preside at all meetings of the Board and perform such other duties as naturally belong to his office and as the Board shall appoint. He may convene, and when requested by any seven members being of not less than two different synods it shall be his duty to convene the Board; and of the time and place of such special meeting, and the business for which it is called, he shall send a written notice by mail, or otherwise, not less than twenty days before the time of such meeting.

3rd. The secretary shall keep a full and true record of the transactions of the Board, and shall keep all books of records and papers, and perform such other duties as the Board shall direct.

4th. In the absence of any officer the Board may appoint some other person to fill his place *pro tempore*.

5th. Every director before taking his seat as a member shall subscribe the following engagement in a book kept for that purpose: "I do solemnly promise, in the presence of God and of this Board, that I will faithfully execute the office of director of the Presbyterian Theological Seminary of the Northwest, and will support its constitution and the constitution of the Presbyterian Church so long as I remain in this office."

6th. The Board may make rules of order and by-laws not inconsistent with this constitution.

7th. The Board of Directors shall have power, and it shall be their duty:

1st. To establish and endow in the Seminary all such professorships as it may deem to be necessary and proper, and to assign to these their respective departments of instruction.

2nd. To appoint and induct into office all professors and other instructors; to judge of their competency and fidelity in the discharge of their trust, especially in regard to the doctrines taught; and in case any professor or instructor be found to be unsound in the faith, teaching directly or indirectly anything contrary to the Confession of Faith or catechisms of the Presbyterian Church, or the fundamental principles of Presbyterian church government, immoral or irreligious in life, or otherwise incompetent or unfaithful, to admonish, suspend or remove from office such professor or instructor, provided that the Board shall act in any such case only upon full and fair inquiry, affording to such professor or instructor opportunity to be fully heard in his own defense, for sufficient cause, with scrupulous regard to his good name and other rights, and to the true objects of the

Seminary, and with special solemn prayer to God for divine direction in this business.

3rd. To superintend either by itself or by a committee the annual examinations of the students, and to appoint such other services in connection therewith as it may deem proper.

4th. To provide all funds, buildings, libraries and other means necessary and proper for the use of the Seminary; to appoint a Board of Trustees and fill all vacancies therein, and to instruct and direct the said Board in respect to the investment, custody, management and disposal of all funds and property of the institution; to fix the salaries of professors and other officers, and by itself, or the Board of Trustees, to make all appropriations of moneys.

5th. To make annually to each synod united in the direction of the Seminary, in writing, a full and faithful report of the whole state of the Seminary, and of the transactions of the Board, and to recommend such measures as shall appear to be proper for its benefit.

Sec. 4. The Board of Directors shall hold its first meeting in the city of Chicago, Illinois, on the seventh day of November, 1856, at nine o'clock, a. m. Afterwards the Board shall meet on its own adjournments, and in conformity to the provisions of the first and second sections of this article.

Sec. 5. The Board of Directors shall have power, on or before the first day of October, 1857, to determine the place where the Seminary shall be located; and if the Seminary be removed from New Albany, to provide by purchase or otherwise suitable grounds and buildings and furnish the same; and to take all measures necessary and proper to put the Seminary in operation at the earliest date practicable.

Article 4.

Sec. 1. 1st. No person shall be eligible to any professorship in the Seminary except a member in full communion in the Presbyterian Church; and no person shall be eligible to the office of professor of Theology except a regularly ordained minister in that church.

2nd. Every professor, before he enters upon the execution of his office, shall subscribe the following engagement, in a book kept for that purpose, namely: "In the presence of God and of the Board of Directors of this Seminary I do solemnly profess my belief that the Confession of Faith and catechisms of the Presbyterian Church contain a summary and true exhibition of the system of doctrine, order and worship taught in the Holy Scriptures, the only supreme and infallible rule of faith, and my approbation of the form of Presbyterian church government as being agreeable to the Scriptures; and do promise that I will not teach directly or indirectly anything contrary to or inconsistent with the said Confession and catechisms, or the fundamental principles of Presbyterian church government, and that I will faithfully execute the office of a professor in the Presbyterian Theological Seminary of the Northwest."

Sec. 2. 1st. Each professor shall have power to conduct the course of instruction in the studies assigned to his department, to preserve order and

due attention therein, and to appoint such exercises of religious worship in connection therewith as he may deem proper.

2nd. Each professor, if required, shall lay before the Board of Directors a true and full statement of all text-books used by him, and of his whole method of instruction, and shall treat with respectful consideration any suggestions or advice which the Board may give.

Sec. 3. 1st. The professors of the Seminary shall constitute a faculty of instruction and government; they shall appoint (unless otherwise ordered by the Board of Directors) their own chairman and secretary; and on every question each professor shall have one vote.

2nd. The faculty shall meet at such times and places as they shall appoint; and may make rules and by-laws not inconsistent with the constitution, as they may deem proper.

3rd. The faculty shall have power and it shall be their duty:

1st. To appoint the portion of time and the particular hours the students shall attend the professors respectively.

2nd. To appoint and direct all exercises to be performed in the presence of the Seminary or in public.

3rd. To appoint the times at which all the students shall assemble together for divine worship and to direct the conducting of the same.

4th. To provide the students, if they shall deem it expedient, with preaching and other ordinances of worship and means of grace on the Lord's Day.

5th. To establish rules of order, decorum and duty for the conduct of the students.

6th. To inquire into the conduct of the students, and to admonish, suspend or dismiss any student who shall be found propagating error in doctrine, to be immoral or disorderly in conduct, negligent of study or other duties, or who shall be in their judgment on any account a dangerous and unprofitable member of the institution; provided that such student shall have opportunity to be reasonably heard in his own defence, and that the faculty shall sit with due caution and a tender regard to his rights and his welfare.

Sec. 4. 1st. The faculty shall keep a register in which shall be entered the name of each student, his residence, the church of which he is a member, the presbytery, if any, of which he is a candidate, the college, if any, of which he is an alumnus, the time of his entering, and the time and mode of his leaving the Seminary.

2nd. The faculty shall keep a journal of their proceedings, which, if required, shall be laid before the Board of Directors.

3rd. The faculty shall make a report of the state of the Seminary to the Board of Directors at each annual meeting and at other times when required by the Board.

Article 5.

Sec. 1. The course of study shall include Biblical languages and literature, criticism and hermeneutics, general and special introduction to the Scriptures, the exegesis of so many of the principal books of the Scripture as

the time shall allow, didactic and polemic theology, with a preliminary review of metaphysics, psychology and ethics in their relations to theology, the constitution, polity and history of the Church, sacred rhetoric, pastoral care and missionary instruction.

Sec. 2. The full course of study shall occupy three sessions, of such length as the Board of Directors shall order

Sec. 3. Those students who shall have regularly pursued the prescribed course of studies shall be admitted into examination therein by the faculty and the Board of Directors, or a committee thereof, and if the examination shall be sustained each student shall receive a diploma certifying the fact, from the faculty with the consent and approval of the Board of Directors.

Article 6.

Sec. 1. It shall be regarded by all connected with the Seminary as an object of primary importance to promote a high grade of personal godliness in the students, as being an essential qualification for usefulness in the ministry.

Sec. 2. It shall be the duty of the professors by all proper means, explaining the nature of true godliness, inculcating the obligation to eminent godliness resting upon those who are candidates for the holy ministry and indicating the means of promoting it, to encourage and cherish in their pupils its life and power and an unreserved consecration of themselves to God.

Sec. 3. It shall be the duty of the student, each remembering his high and peculiar obligations to holiness, the necessity of this to his own personal safety and acceptance with God or usefulness in the ministry, and that it is a matter which from the nature of the case must be left chiefly with himself, as a concern between God and his own soul, diligently, earnestly and constantly to promote and maintain, by all the divinely appointed means, in his own heart and conduct the spirit of true living and acting religion, to observe the public and private ordinances of divine worship, and in all things to have a conversation becoming his Christian relations and professions.

Article 7.

Sec. 1. The qualifications required in students for admission to the Seminary are full communion in some branch of the Christian Church, a good reputation for consistent Christian character, a regular course of academic study, of which evidence shall be furnished by a college degree or by examination, and, if from another theological seminary, a written certificate of good standing and honorable dismission.

Sec. 2. Every student, before admission to the Seminary, shall subscribe the following engagement, in a book kept for that purpose, namely: "I do solemnly promise that I will diligently and faithfully attend to all the instructions and exercises of this Seminary, observe its rules of conduct relating to students, and obey the lawful requisitions and respect the admonitions of the professors and of the Board of Directors, while I shall continue a student of the institution."

Article 8.

The faculty shall have the custody and control of the Seminary grounds,

buildings and library, which shall be subject to such regulations as they may prescribe.

Article 9.

Sec. 1. All permanent funds established for the support of the Seminary shall be sacredly preserved inviolate, and it shall not be lawful for the Board of Directors, the Board of Trustees or any person to withdraw or to borrow, for any purpose, from any such fund any money, securities or other property, without at the same time placing to the credit of such fund a value clearly and fully equivalent.

Sec. 2. The Board of Trustees, which shall appoint its own president, secretary and treasurer, shall have the custody of all the funds and property of the Seminary, with power to invest, manage, buy, sell and otherwise dispose of the same for the use of the Seminary, in any manner not inconsistent with this constitution, and subject in all things to the instructions of the Board of Directors.

Sec. 3. The Board of Trustees shall appoint a treasurer, who shall hold his office during the pleasure of the Board, and whose duty it shall be, under the direction of the Board, to keep all books of account, and to have the custody of all such books of account, securities and other papers and documents relating to the finances, and of all funds and other property, except the Seminary buildings, the grounds connected therewith and the library; and to present to the Board annually, and oftener when required, a clear and full report of the whole state of the finances, and of the transactions of the current year, and he shall be the keeper of the seal, and when required shall execute to the Board a bond, in such penal sum and with such securities as they shall prescribe, for the faithful discharge of his duties.

Sec. 4. The Board of Trustees shall make to the Board of Directors at the annual meeting, and at other times when required, a clear and full report of the whole state of the finances, and of the transactions of the current year or any part thereof.

Article 10.

Sec. 1. The adoption and ratification of this constitution by any four synods of the Presbyterian Church including a majority of the synods now controlling New Albany Theological Seminary shall be sufficient for its establishment between the synods so adopting and ratifying it.

Sec. 2. In case that this constitution shall be ratified and adopted by any four synods of the Presbyterian Church, the offices of the present directors shall be, *ipso facto*, vacated from and after such adoption; and the Synods of Indiana, Northern Indiana and Cincinnati, now united in the direction of the Seminary at New Albany, are empowered to direct the present Board of Trustees to return to the donors, their heirs and assigns, any funds or property given to the Seminary on condition of the continuance of its location at New Albany, so far as these may be legally claimed by such donors, their heirs or assigns, and to convey and deliver all the residue of the funds, and other property of the Seminary, to the Board of Trustees appointed under this constitution.

Adopted by the Synod of Cincinnati, in session at Urbana, Ohio, October 6th, 1856.
Joseph G. Monfort, moderator,
S. Steel, stated clerk.

Adopted by the Synod of Wisconsin, in session at Janesville, Wis., October 10th, 1856.
R. Frame, moderator,
I. A. Savage, stated clerk.

Adopted by the Synod of Iowa, in session at Burlington, Ia., October 11th, 1856.
J. D. Mason, moderator and stated clerk.

Adopted by the Synod of Illinois, in session at Springfield, Ill., October 13th, 1856.
F. N. Ewing, moderator,
Rob't Johnson, stated clerk.

Adopted by the Synod of Northern Indiana, in session at Crawfordsville, Ind., October 17th, 1856.
J. Edwards, moderator,
E. W. Wright, stated clerk.

Adopted by the Synod of Chicago, in session at Princeton, Ill., October 17th, 1856.
S. T. Wilson, moderator,
I. N. Candee, stated clerk.

Adopted by the Synod of Indiana, in session at Paris, Ind., October 18th, 1856.
J. A. Steele, moderator,
Jno. F. Smith, stated clerk.

APPENDIX D.

CHARTER OF INCORPORATION GRANTED BY THE LEGISLATURE OF ILLINOIS MARCH 21ST, 1857.

An Act to Incorporate the Trustees of the Presbyterian Theological Seminary of the Northwest.

Whereas, it is represented to the General Assembly of the State of Illinois, that the Synods of Cincinnati, Wisconsin, Iowa, Illinois, Northern Indiana, Chicago and Indiana, of the Presbyterian Church in the United States of America, did respectively on the sixth, the tenth, the eleventh, the thirteenth, the seventeenth and the eighteenth days of October, in the year of our Lord Eighteen Hundred and Fifty-six, adopt an instrument entitled The Constitution of the Presbyterian Theological Seminary of the Northwest and have now a Seminary for the professional education of candidates for the Christian ministry established and in operation under said constitution; and Whereas it is represented, that, in order to the more convenient custody, management and disposal of the funds and other property now possessed, and which shall hereafter be possessed for the use of the said Seminary, by the synods aforesaid, and other synods which shall become united with them in the direction and control of the said Seminary, in conformity with the said constitution, it is necessary that there be constituted a Board of Trustees, which shall be a corporation, or body corporate and politic in law and in fact; therefore

Be it enacted by the people of the State of Illinois, represented in the General Assembly:

Sec. 1. That John Wilson, Samuel Howe, R. J. Hamilton, R. W. Henry, A. B. Newkirk, R. B. Mason, William Bailey, Warren Norton and A. J. Buel, who at present constitute the Board of Trustees aforesaid, in said office, and their successors duly elected and appointed in the manner hereinafter provided, be and they are hereby constituted and declared a corporation or body corporate and politic in law and in fact, and to have continuance and perpetual succession, by the name and style of The Trustees of the Presbyterian Theological Seminary of the Northwest.

Sec. 2. That the said corporation shall be composed of nine trustees, of whom not less than five shall be citizens of the State of Illinois; and the Board of Directors of the Seminary established under the said constitution shall have power at any meeting held in the State of Illinois, to change one-third of the whole number of trustees in such manner as to the said Board of

Directors shall seem proper, and to fill all vacancies which may then exist in the Board of Trustees; and of every trustee so appointed, the proper credentials shall be a written certificate of his appointment by the Board of Directors, authenticated by the name of its president and secretary.

Sec. 3. That before any trustee enters on the execution of his office, he shall subscribe, in a book kept for that purpose, the following engagement: "In the presence of God, I do solemly promise that I will faithfully execute the office of a trustee of the Presbyterian Theological Seminary of the Northwest, under the act to incorporate the trustees thereof, and will support the constitution of the Seminary so long as I continue in this office."

Sec. 4. That any five members of the said corporation, being met for the first time in conformity to this act, or afterwards, in the manner hereinafter provided, shall be a quorum sufficient to transact its business.

Sec. 5. That the said corporation shall have power to make all rules and by-laws which may be necessary and proper for the transaction of its business; it shall have power according to its own rules, and as shall seem to it proper, to appoint a president, a vice-president and a secretary out of its own members, and other officers or agents at its own discretion, the time and tenure of their offices respectively, the duties belonging to each, and the pecuniary compensation which they shall receive.

Sec. 6. That the first meeting of the said corporation shall be held in the city of Chicago, at such time as any five of the trustees named in this act, being assembled together, shall appoint; afterwards it shall meet at such times and places as it shall appoint; and the president, or in case of his absence or inability or refusal or neglect to act the vice-president, or if he fail, the secretary shall have power, and when requested by any three trustees it shall be his duty to convene the corporation; of the time and place of which special meeting, the officer calling it shall give to each trustee due notice, either by himself orally, or by some other person, or by a written note left at the dwelling or the usual place of business of such trustee, or sent to him by mail at least seven days before the time of such meeting.

Sec. 7. That all questions before the said corporation shall be decided by a majority of the members present at the time, and on every such question each member shall have one vote, except the president, or other person when acting as president, who shall have only the casting vote in case the votes of the other members shall be equally divided.

Sec. 8. That the said corporation shall have power to make, have and use one common seal, with such device and inscription as it shall appoint, and the same to break, change or renew at its discretion.

Sec. 9. That the said corporation shall have power to appoint a treasurer, who shall hold his office during the pleasure of the corporation, whose duty it shall be, under the direction of the corporation, to keep all books of account, to have the custody of all such books of account, securities of every kind and other papers and documents relating to the finances, and of all funds, moneys and other property, real and personal (except the buildings and grounds connected therewith, occupied by the Seminary, the library and furniture, of which, subject to the disposal of the corporation, the faculty

shall have the custody and control), and to present to the corporation annually and oftener when required, a clear, full and true report of the transactions of the current year, or any part thereof, and of the whole state of the finances: he shall be the keeper of the seal, and shall have the sole right to use it for the authentication of such instruments as the corporation shall direct him thus to authenticate, and shall execute to the corporation, whenever required, a bond or bonds, in such penal sum or sums, and with such securities as the corporation shall prescribe, for the faithful execution of his office; and of all such bonds and securities the president of the corporation shall have the custody.

Sec. 10. That the said corporation, by the name and style aforesaid, shall be capable and able in law to sue and be sued, plead and be impleaded, in any court or courts of law or of equity, before any judge or judges, in all and all manner of suits, complaints, pleas, causes, matters, and demands of whatsoever kind and form they may be, and all things therein, or anywise relating thereto, to do in as full and effectual a manner as any person or persons, or any body politic and corporate within the state, may or can do.

Sec. 11. That the said corporation is hereby expressly prohibited from exercising, in virtue of any power derived from this act, any authority or control in any way whatever in respect to the doctrine or doctrines taught, the course of instruction and study, or the government and discipline in the said Seminary, or to the appointment of professors or other instructors in the said Seminary, the tenure of their offices or the execution thereof, or to the pecuniary compensation which any such professor shall receive, or the time or manner of its payment; all of which matters and things shall remain under the exclusive power and direction of the synods aforesaid, and such other synods as shall become united with them therein, in conformity to the provisions of the constitution of said Seminary, as the same now exists or as it may hereafter exist by amendment provided for by the said constitution, and of the Board of Directors of the said Seminary, and so far as it respects the execution of their own offices, of the professors of said Seminary; the said directors being in all things appertaining to their own offices subject to the control of said synods, and the professors amenable to the Board of Directors, in conformity to the said constitution.

Sec. 12. That the said corporation, by the name and style aforesaid, shall be capable in law, and shall have full power to take, receive and hold all and all manner of lands, tenements, moneys, stocks, rents, annuities, reversions, franchises, legacies, hereditaments and other property, real and personal, which are hereby vested and established in the said corporation forever, according to the use and interest for which such gifts, grants, devises, releases, or other conveyance respectively, were originally made. And the said corporation is hereby declared to be seized and possessed of such estate or estates therein, as in and by these respective grants, sales, bargains, enfeoffments, gifts, devises and other conveyances thereof, are declared, limited and expressed. That further, the said corporation and their successors shall be capable in law, and have full power to take, receive, hold and enjoy, in fee simple, or of lease, estate or estates, in trust for the use of the said Seminary,

all lands, tenements, moneys, stocks, rents, annuities, franchises, legacies, hereditaments and other property, real and personal whatsoever, by sale, bargain, grant, enfeoffment, release, gift, devise, or other conveyance of any body politic and corporate, or any person or persons capable to make the same; and that no misnomer of the said corporation and their successors shall annul, defeat, or in anywise impair any gift, devise or grant of any kind to the said corporation, or to any other person or persons, or any other body politic and corporate for the said corporation; provided, that the interests of the party or parties shall sufficiently appear upon the face of the gift, grant, will or other writing, whereby it was intended that any estate or interest should pass to said corporation, or to any other body politic and corporate for the use of the said Seminary.

Sec. 13. That the said corporation, and its successors, shall have power to invest and loan all moneys and funds, and by bargain, sale, lease, or otherwise, to manage, sell and dispose of any and all lands, tenements, stocks, rents, annuities, franchises, legacies, bequests and estates of any kind of which they shall be legally seized and possessed, for the sole use of the said Seminary, in the promotion of the objects for which it is established, and in conformity to the provisions of this act. That the said corporation shall have power, and it shall be its duty, out of any estate, funds and property in its possession, custody, management and control, and not otherwise appropriated and limited, to provide by purchase or otherwise grounds, buildings, libraries, furniture and other accommodations for the use of the said Seminary, and in like manner to provide an income for payment of all such salaries and compensations of professors, instructors and other officers and agents of the said Seminary as shall be allowed and appointed by the Board of Directors of said Seminary, and for the payment of the salaries and compensations allowed and appointed by the said corporation to its own officers, agents, or other persons; and for defraying all the necessary and proper expenses for the transaction of its business.

Sec. 14. That in all cases in which special instructions shall be given by the Board of Directors of the said Seminary in writing, authenticated by the name of its president and secretary, in respect to the custody, investment, management or disposal of any lands, tenements, stocks, moneys, gifts, legacies, hereditaments, property, real and personal, estate or estates of any kind of which the said corporation shall be possessed, it shall be the duty of the said corporation to act in conformity to said instructions: provided, that the said instructions shall not be repugnant to the Constitution of the United States, to the Constitution and laws of this State, or to this act.

Sec. 15. That the said corporation shall keep a journal of its proceedings, and shall keep regular and fair entries of all its pecuniary transactions, and a true and exact account of its receipts and disbursements in a book or books kept for that purpose; make to the Board of Directors of the said Seminary a clear, full and true report of the transactions of the current year, or any part thereof, and of the whole state of the finances, and shall, whenever required, submit its journal and all books of account, securities and other papers and documents relating to the business of the corporation, to the

examination of the Board of Directors of the said Seminary, or of any person or persons appointed by the said board to make such examination.

Sec. 16. That the said corporation shall have power to take, receive, hold, possess and enjoy for the use of the said Seminary, lands, messuages, tenements, stocks, rents, annuities, grants, gifts, hereditaments and other estate, real or personal.

Sec. 17. This act shall be deemed and taken to be a public act, and shall be of force from and after the date of its passage.

Samuel Holmes,
Speaker of the House of Representatives.
John Wood,
Speaker of the Senate.

Approved February 16, 1857.
Wm. H. Bissell.

United States of America, } ss.
State of Illinois, }

I, O. M. Hatch, Secretary of the State of Illinois, do hereby certify the foregoing to be a true and correct copy of an enrolled law now on file in my office. In witness whereof, I have hereunto set my hand and caused the great seal of the State to be affixed. Done at Springfield, this 21st day of March, 1857.

(L. S.)

O. M. Hatch,
Secretary.

APPENDIX E.

CONSTITUTION OF THE PRESBYTERIAN THEOLOGICAL SEMINARY OF THE NORTHWEST.

Adopted in 1859.

Whereas, The Board of Directors of the Presbyterian Theological Seminary of the Northwest did, in accordance with the vote of the synods heretofore having the control thereof, present to the General Assembly of the Presbyterian Church in the United States, at its sessions held at Indianapolis, in the State of Indiana, in May, 1859, a resolution previously adopted by the said Board, in the following words, to-wit:

"Resolved, That the constitution of the Presbyterian Theological Seminary of the Northwest be and is hereby so amended that the direction of the said Seminary, the right to determine the number of directors and professors and to appoint the same, and all the powers which have heretofore been vested in the synods shall be and hereby are transferred to and vested in the General Assembly of the Presbyterian Church in the United States, provided that this direction be accepted by the Assembly."

And whereas, The said Board of Directors did at the same time present to the said General Assembly an overture praying that the said General Assembly would accept the control and direction of the said Seminary, in accordance with the terms of the said resolution:

And whereas, The said General Assembly did at its said sessions resolve to accept and did accept the same;

And whereas, The constitution heretofore adopted by the said synods for the organization and government of the said Seminary has, in consequence of the said resolution and of the said transfer to the General Assembly, become in many respects inapplicable in its terms and provisions to the present and prospective condition of the Seminary; therefore

Resolved, That the following be and the same is hereby ordained and established as the constitution of the said Seminary.

Article I.

Of the Name and Objects of the Seminary.

Sec. 1. The name of the institution shall be The Presbyterian Theological Seminary of the Northwest.

Sec. 2. The objects of the Seminary shall be to instruct candidates for the gospel ministry in the knowledge of the Word of God, contained in the Scriptures of the Old and New Testaments, the only supreme and infallible

rule of faith and life, and of the doctrine, order and institutes of worship taught in the Scriptures and summarily exhibited in the constitution of the Presbyterian Church in the United States; to cherish in them, by all the means of divine appointment, the life of true godliness; to cultivate in them the gifts which Christ the Head of the Church, by his Spirit confers upon those whom he calls to the ministry, and to impart to them, so far as may be, the various learning by which they may be furnished for its work, to the end that there may be trained up a succession of able, faithful and godly ministers of the divine Word, as the chief agency under God ordained of the Church, for the gathering and perfecting of the saints in this life to the end of the world.

Article II.

Of the General Supervision and Control of the Seminary.

Sec. 1. The General Assembly shall have the general supervision and control of the said Seminary and of all its directors, professors, officers and agents, and shall have power to direct as to its management in all respects and as to the disposition of its funds and property; to determine the number of its directors and professors, and to appoint the same and to prescribe their term of office; to designate the branches of study to be pursued and the titles and departments of the respective professors, and to suspend or remove from office any of the said professors at its discretion; and shall decide all questions or controversies arising between the Board of Directors and professors, or between the respective professors, and all questions referred to it by the Board of Directors; and shall have power of its own motion to review and to confirm, reverse or modify any decision of the Board of Directors, and generally have all other powers necessary for the accomplishment of the object for which the Seminary is established.

Article III.

Of the Board of Directors.

Sec. 1. The General Assembly shall elect a Board of Directors for the said Seminary, to consist of not less than thirty-two persons, and composed, as nearly as may be, of an even number of ministers and ruling elders in regular standing in the Presbyterian Church; and shall, at its regular sessions hereafter, fill all vacancies in the said Board and elect new directors in the place of those whose term of office is about to expire.

Sec. 2. At the first election of said directors one-fourth part shall be elected for the term of one year, one-fourth for two years, one-fourth for three years, one-fourth for four years And the directors so elected shall hold their offices respectively until the end of the next regular sessions of the General Assembly and until their successors shall be duly elected and qualified.

Sec. 3. The Board of Directors shall have the superintendence and control of the Seminary and its funds, subject, however, to the supervision of the General Assembly, as provided in article 2.

Sec. 4. Every director before taking his seat as a member, shall subscribe the following engagement in a book kept for that purpose, viz.: "I do

solemnly promise, in the presence of God and of this Board, that I will faithfully execute the office of a director of the Presbyterian Theological Seminary of the Northwest, and will support its constitution and the constitution of the Presbyterian Church so long as I remain in this office."

Sec. 5. The Board of Directors shall meet once in every year at the place where the Seminary is located, and such annual meeting shall be on the Wednesday immediately preceding the close of the Seminary year, unless the Board shall appoint another time; and the Board may meet at other times and places on its own adjournment, and on extraordinary occasions by the call of the president or other officer having power to convene it.

Sec. 6. Any seven directors being met at the time and place appointed shall constitute a quorum for the transaction of business. Any two directors so met may adjourn from time to time, until a quorum shall be present.

Sec. 7. The Board of Directors shall choose annually from their own members a president, vice-president and a secretary, who shall hold their offices from the time of their election till the next annual meeting and until their successors shall be duly appointed.

Sec. 8. The president, or in case of his absence, the vice-president, shall preside at all meetings of the Board and perform such other duties as naturally belong to his office and as the Board shall appoint. He may convene, and when requested by any seven members, it shall be his duty to convene the Board; and of the time and place of such special meeting and the business for which it is called he shall send a written notice by mail or otherwise, not less than twenty days before the time of such meeting.

Sec. 9. The secretary shall keep a full and true record of the transactions of the Board, and shall keep all books of records and papers, and perform such other duties as the Board shall direct.

Sec. 10. In the absence of any officer the Board may appoint some other person to fill his place *pro tempore*.

Sec. 11. The Board may make rules of order and by-laws, not inconsistent with this constitution.

Sec. 12. The Board of Directors shall have power and it shall be their duty:

1. To superintend, either by itself or by a committee, the annual examinations of the students, and to appoint such other services in connection therewith as it may think proper.

2. To provide all funds, buildings, libraries and other means necessary and proper for the use of the Seminary; to appoint a Board of Trustees and fill all vacancies therein, and to instruct and direct the said Board in respect to the investment, custody, management and disposal of all funds and property of the institution; to fix the salaries of all professors and other officers; and by itself, or the Board of Trustees, to make all appropriations of moneys.

3. To make annually to the General Assembly, in writing, a full and faithful report of the whole state of the Seminary, and of the transactions of the Board, and to recommend such measures as shall appear to be proper for its benefit.

Sec. 13. The Board of Directors shall hold its first meeting in the city of Chicago, Illinois, on the fourth Tuesday of June, 1859, at ten o'clock, A. M. Afterwards it shall meet on its own adjournment and in conformity to the provisions of this article.

Sec. 14. It shall be the duty of the Board of Directors to use and take all proper measures to put the Seminary in operation at the earliest date practicable.

Article IV.

Of the Professors.

Sec. 1. 1st. No person shall be eligible to any professorship in the Seminary except a member in full communion in the Presbyterian Church; and no person shall be eligible to the office of professor of Theology except a regularly ordained minister in that church.

2d. Every professor before he enters upon the execution of his office shall subscribe the following engagement, in a book kept for that purpose, namely: "In the presence of God and of the Board of Directors of this Seminary, I do solemnly profess my belief that the Confession of Faith and catechisms of the Presbyterian Church contain a summary and true exhibition of the system of doctrine, order and worship taught in the Holy Scriptures, the only supreme and infallible rule of faith, and my approbation of the Presbyterian form of church government, as being agreeable to the Scriptures, and do promise that I will not teach directly or indirectly anything contrary to or inconsistent with the said confession and catechisms, or the fundamental principles of Presbyterian church government, and that I will faithfully execute the office of a professor in the Presbyterian Theological Seminary of the Northwest."

Sec. 2. 1st. Each professor shall have power to conduct the course of instruction in the studies assigned to his department; to preserve order and due attention therein, and to appoint such exercises of religious worship in connection therewith as he may deem proper.

2d. Each professor if required shall lay before the Board of Directors a true and full statement of all text books used by him and of his whole method of instruction, and shall treat with respectful consideration any suggestions or advice which the Board may give.

Sec. 3. 1st. The professors of the Seminary shall constitute a faculty of instruction and government; they shall appoint (unless the Board of Directors otherwise order) their own chairman and secretary, and on every question each professor shall have one vote.

2d. The faculty shall meet at such times and places as they shall appoint, and may make such rules and by-laws, not inconsistent with this constitution, as they may deem proper.

3d. The faculty shall have power, and it shall be their duty:

(1) To appoint the portion of time and the particular hours, that the students shall attend the professors respectively.

(2) To appoint and direct all exercises to be performed in the presence of the whole Seminary or in public.

(3) To appoint the times at which all the students shall assemble together for divine worship, and to direct the conducting of the same.

(4) To provide the students, if they shall deem it expedient, with preaching and other ordinances of worship and means of grace on the Lord's Day.

(5) To establish rules of order, decorum and duty for the conduct of the students.

(6) To inquire into the conduct of the students, and to admonish, suspend or dismiss any student who shall be found propagating error in doctrine, to be immoral or disorderly in conduct, negligent of study or other duties, or who shall be in their judgment on any account, a dangerous or unprofitable member of the institution; provided, that such student shall have opportunity to be reasonably heard in his own defence and that the faculty shall sit with due caution and a tender regard to his rights and his welfare.

Sec. 4. 1st. The faculty shall keep a register, in which shall be entered the name of each student, his residence, the church of which he is a member, the presbytery if any of which he is a candidate, the college if any of which he is an alumnus, the time of his entering and the time and mode of his leaving the Seminary.

2d. The faculty shall keep a journal of their proceedings, which if required shall be laid before the Board of Directors.

3d. The faculty shall make a report of the state of the Seminary to the Board of Directors at each annual meeting, and at other times when required by the Board.

Article V.

Of the Course of Studies.

Sec. 1. The course of studies shall include Biblical languages and literature, criticism and hermeneutics, general and special introduction to the Scriptures, the exegesis of so many of the principal books of the Scriptures as the time shall allow, didactic and polemic theology, with a preliminary review of metaphysics, psychology and ethics in their relations to theology, the constitution, polity and history of the Church, sacred rhetoric, pastoral care and missionary instruction.

Sec. 2. The full course of studies shall occupy three sessions of such length as the Board of Directors shall order.

Sec. 3. Those students who shall have regularly pursued the prescribed course of studies shall be admitted to an examination therein by the faculty and the Board of Directors or a committee thereof; and, if the examination shall be sustained, such students shall receive a diploma, certifying the fact, from the faculty, with the consent and approval of the Board of Directors.

Article VI.

Of Personal Religion.

Sec. 1. It shall be regarded by all connected with the Seminary as an object of primary importance to promote a high grade of personal godliness in the students, as being an essential qualification for usefulness in the ministry.

Sec. 2. It shall be the duty of the professors by all proper means, explaining the nature of true godliness, inculcating the obligation to eminent godliness resting upon those who are candidates for the holy ministry and indicating the means of promoting it, to encourage and cherish in their pupils its life and power and unreserved consecration of themselves to God.

Sec. 3. It shall be the duty of the students, each remembering his high and peculiar obligations to holiness, the necessity of this to his own personal safety and acceptance with God or usefulness in the ministry, and that it is a matter which, from the nature of the case, must be left chiefly with himself as a concern between God and his own soul, diligently, earnestly and constantly to maintain and promote, by all the divinely appointed means, in their own hearts and conduct the spirit of true, living and active religion; to observe the public and private ordinances of divine worship and in all things to have a conversation becoming their Christian relations and professions.

Article VII.

Of Admission.

Sec. 1. The qualifications required in students for admission to the Seminary are full communion in some branch of the Christian Church, a good reputation for consistent Christian character, a regular course of academic study, of which evidence shall be furnished by a college degree or by examination, and, if from another theological seminary, a written certificate of good standing and honorable dismissal.

Sec. 2. Every student, before admission to the Seminary, shall subscribe the following engagement in a book kept for that purpose, namely: "I do solemnly promise that I will diligently and faithfully attend on all the instructions and exercises of this Seminary, observe its rules of conduct relating to students, and obey the lawful requisitions and respect the admonitions of the professors and of the Board of Directors while I shall continue a student of the institution."

Article VIII.

Of the Seminary Grounds, Buildings and Library.

The faculty shall have the custody and control of the Seminary grounds, buildings and library, which shall be subject to such regulations as they may prescribe.

Article IX.

Of the Funds and Financial Officers.

Sec. 1. All permanent funds established for the support of the Seminary shall be sacredly preserved inviolate, and it shall not be lawful for the Board of Directors, the Board of Trustees, or any person to withdraw or to borrow, for any purpose, from any such fund any money, securities or other property, without at the same time placing to the credit of such fund a value clearly and fully equivalent.

Sec. 2. The Board of Trustees, which shall appoint its own president, secretary and treasurer, shall have the custody of all the funds and property of the Seminary, with power to invest, manage, buy, sell and otherwise dis-

pose of the same for the use of the Seminary, in any manner not inconsistent with this constitution and subject in all things to the instructions of the Board of Directors.

Sec. 3. The Board of Trustees shall appoint a treasurer, who shall hold his office during the pleasure of the Board, and whose duty it shall be, under the direction of the Board, to keep all books of account, and to have the custody of all such books of account, securities and other papers and documents relating to the finances, and of all funds and other property, except the Seminary buildings, the grounds connected therewith and the library; and to present to the Board annually, and oftener when required, a clear and full report of the whole state of the finances and of the transactions of the current year; and he shall be the keeper of the seal, and when required shall execute to the Board a bond in such penal sum and with such securities as they shall prescribe, for the faithful discharge of his duties.

Sec. 4. The Board of Trustees shall make to the Board of Directors, at the annual meeting, and at other times when required, a clear and full report of the whole state of the finances and of the transactions of the current year, or any part thereof, which report shall be transmitted by the Board of Directors to the General Assembly.

Article X.

Offices of the Former Directors Declared Vacant.

The offices of the several directors, heretofore elected by the several synods who have had control of the said Seminary, are hereby declared vacant from and after the date of the adoption of this constitution.

Article XI.

Of Altering the Constitution.

This constitution shall not be altered, amended, added to, or abrogated in whole or in part, except by a vote of two-thirds of all the commissioners present and voting at a regular meeting of the General Assembly.

APPENDIX F.

THE CONSTITUTION OF THE PRESBYTERIAN THEOLOGICAL SEMINARY OF THE NORTHWEST, AS AMENDED BY THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, AT ITS SESSION HELD IN DETROIT, MICH., A. D. 1872.

Article I.

Of the Name and Object of the Seminary.

Sec. 1. The name of the institution shall be "The Presbyterian Theological Seminary of the Northwest."

Sec. 2. The objects of the Seminary shall be to instruct candidates for the gospel ministry in the knowledge of the Word of God, contained in the Scriptures of the Old and New Testaments, the only supreme and infallible rule of faith and life, and of the doctrine and institutes of worship taught in the Scriptures and summarily exhibited in the Constitution of the Presbyterian Church of the United States; to cherish in them by all the means of divine appointment the life of true godliness; to cultivate in them the gifts which Christ, the Head of the Church, by his Spirit confers upon those whom he calls to the ministry, and to impart to them, so far as may be, the various learning by which they may be furnished for its work, to the end that there may be trained up a succession of able, faithful and godly ministers of the divine Word, as the chief agency, under God, ordained of the Church, for the gathering and perfecting of the saints in this life to the end of the world.

Article II.

Of the Board of Directors.

Sec. 1. The Board of Directors shall consist of twenty ministers and twenty ruling elders, of whom one-fourth, or five ministers and five elders, shall be chosen by said Board annually, to continue in office four years and until their successors are elected and qualified; and the Board shall also have power to receive resignations and declinations, and to fill all vacancies which may occur in its body; all of these elections, however, shall be subject to the veto of the General Assembly, to which they shall be reported at its next meeting.

Sec. 2. The Board of Directors shall have power to elect and duly induct and inaugurate into office the professors of the Seminary, to receive their resignations; also to remove them from office; such elections and removals to be subject to the veto of the General Assembly. The Board shall also have

power to suspend temporarily a professor preliminary to and pending an investigation of charges against his conduct or doctrine.

Sec. 3. The Board of Directors shall have the superintendence and control of the Seminary and its funds and property.

Sec 4. Every director, before taking his seat as a member, shall subscribe the following engagement in a book kept for that purpose, viz.: "I do solemnly promise, in the presence of God and of this Board, that I will faithfully execute the office of a director of the Presbyterian Seminary of the Northwest, and will support its constitution and the constitution of the Presbyterian Church so long as I remain in this office."

Sec. 5. The Board of Directors shall meet once in every year at the place where the Seminary is located, and such annual meeting shall be on the Wednesday immediately preceding the close of the Seminary year, unless the Board shall appoint another time; and the Board may meet at other times and places on its own adjournment, and on extraordinary occasions, by the call of the president or other officer having power to convene it.

Sec. 6. Any seven directors being met at the time and place appointed shall constitute a quorum for the transaction of business. Any two directors so met may adjourn from time to time until a quorum shall be present.

Sec. 7. The Board of Directors shall choose annually from their own members a president, vice president and a secretary, who shall hold their offices from the time of their election till the next annual meeting and until their successors shall be duly appointed.

Sec. 8. The president, or in case of his absence the vice president, shall preside at all meetings of the Board and perform such other duties as naturally belong to his office and as the Board shall appoint. He may convene, and when requested by any seven members it shall be his duty to convene the Board; and of the time and place of such special meeting, and the business for which it is called, he shall send a written notice by mail or otherwise not less than twenty days before the time of such meeting.

Sec. 9. The secretary shall keep a full and true record of the transactions of the Board, and shall keep all books of records and papers and perform such other duties as the Board shall direct.

Sec. 10. In the absence of any officer the Board may appoint some other person to fill his place *pro tempore*.

Sec. 11. The Board may make rules of order and by-laws not inconsistent with this constitution.

Sec. 12. The Board of Directors shall have power and it shall be their duty:

1. To superintend, either by itself or by a committee, the annual examination of the students, and to appoint such other services in connection therewith as it may think proper.

2. To provide all funds, buildings, libraries and other means necessary and proper for the use of the Seminary; to appoint a Board of Trustees and fill all vacancies therein, and to instruct and direct the said Board in respect to the investment, custody, management and disposal of all funds and property of the institution; to fix the salaries of all professors and other officers; and by itself, or the Board of Trustees, to make all appropriations of money.

3. To make annually to the General Assembly, in writing, a full and faithful report of the whole state of the Seminary and of the transactions of the Board, and also to submit their records when required for the inspection of the Assembly.

Article III.

Of the Professors.

Sec. 1. 1st. No person shall be eligible to any professorship in the Seminary except a member in full communion of the Presbyterian Church; and no person shall be eligible to the office of professor of Theology except a regularly ordained minister in that Church.

2nd. Every professor, before he enters upon the execution of his office, shall subscribe the following engagement, in a book kept for that purpose, namely: "In the presence of God and of the Board of Directors of this Seminary, I do solemnly profess my belief that the Confesssion of Faith and catechisms of the Presbyterian Church contain a summary and true exhibition of the system of doctrine, order and worship taught in the Holy Scriptures, the only supreme and infallible rule of faith, and my approbation of the Presbyterian form of church government, as being agreeable to the Scriptures; and do promise that I will not teach, directly or indirectly, anything contrary to or inconsistent with the said confession and catechisms or the fundamental principles of Presbyterian church government, and that I will faithfully execute the office of a professor in the Presbyterian Theological Seminary of the Northwest."

Sec. 2. 1st. Each professor shall have power to conduct the course of instruction in the studies assigned to his department; to preserve order and due attention therein; and to appoint such exercises of religious worship in connection therewith as he may deem proper.

2nd. Each professor, if required, shall lay before the Board of Directors a true and full statement of all text-books used by him, and of his whole method of instruction, and shall treat with respectful consideration any suggestions or advice which the Board may give.

Sec. 3. 1st. The professors of the Seminary shall constitute a faculty of instruction and government; they shall appoint (unless the Board of Directors otherwise order) their own chairman and secretary, and on every question each professor shall have one vote.

2nd. The faculty shall meet at such times and places as they shall appoint, and may make rules and by-laws, not inconsistent with this constitution, as they may deem proper.

3rd. The faculty shall have power and it shall be their duty:

(1.) To appoint the portion of time and the particular hours that the students shall attend the professors respectively.

(2.) To appoint and direct all exercises to be performed in the presence of the whole Seminary or in public.

(3.) To appoint the time at which all the students shall assemble together for divine worship and to direct the conducting of the same.

(4.) To provide the students, if they shall deem it expedient, with preaching and other ordinances of worship and means of grace on the Lord's Day.

(5.) To establish rules of order, decorum and duty for the conduct of the students.

(6.) To inquire into the conduct of the students, and to admonish, suspend or dismiss any student who shall be found propagating error in doctrine, to be immoral or disorderly in conduct, negligent of study or other duties, or who shall be, in their judgment, on any account a dangerous or unprofitable member of the institution; provided, that such student shall have opportunity to be reasonably heard in his own defense, and that the faculty shall sit with due caution and a tender regard to his rights and his welfare.

Sec. 4. 1st. The faculty shall keep a register, in which shall be entered the name of each student, his residence, the church of which he is a member; the presbytery, if any, of which he is a candidate; the college, if any, of which he is an alumnus; the time of his entering, and the time and mode of his leaving the Seminary.

2nd. The faculty shall keep a journal of their proceedings, which, if required, shall be laid before the Board of Directors.

3rd. The faculty shall make a report of the state of the Seminary to the Board of Directors at each annual meeting, and at other times when required by the Board.

Article IV.

Of the Course of Studies.

Sec. 1. The course of studies shall include Biblical languages, literature, criticism and hermeneutics, general and special introduction to the Scriptures, the exegesis of so many of the principal books of the Scriptures as the time shall allow, didactic and polemic theology, with a preliminary review of metaphysics, psychology and ethics, in their relations to theology, the constitution, polity and history of the Church, sacred rhetoric, pastoral care and missionary instruction.

Sec. 2. The full course of studies shall occupy three sessions, of such length as the Board of Directors shall order.

Sec. 3. Those students who shall have regularly pursued the prescribed course of studies shall be admitted to an examination therein by the faculty and the Board of Directors or a committee thereof, and, if the examination shall be sustained, such students shall receive a diploma certifying the fact from the faculty, with the consent and approval of the Board of Directors.

Article V.

Of Personal Religion.

Sec. 1. It shall be regarded by all connected with the Seminary as an object of primary importance to promote a high grade of personal godliness in the students, as being an essential qualification for usefulness in the ministry.

Sec. 2. It shall be the duty of the professors, by all proper means, explaining the nature of true godliness, inculcating the obligation to eminent godliness resting upon those who are candidates for the holy ministry, and

indicating the means of promoting it, to encourage and cherish in their pupils its life and power, and unreserved consecration of themselves to God.

Sec. 3. It shall be the duty of the students, each remembering his high and peculiar obligations to holiness, the necessity of this to his own personal safety and acceptance with God or usefulness in the ministry, and that it is a matter which, from the nature of the case, must be left chiefly with himself as a concern between God and his own soul, diligently, earnestly and constantly to maintain and promote, by all the divinely appointed means, in his own heart and conduct, the spirit of true, living and active religion; to observe the public and private ordinances of divine worship, and in all things to have a conversation becoming their Christian relations and professions.

Article VI.

Of Admission.

Sec. 1. The qualifications required in students for admission to the Seminary are full communion in some branch of the Christian church, a good reputation for consistent Christian character, a regular course of academic study, of which evidence shall be furnished by a college degree or by examination, and if from another theological seminary, a written certificate of good standing and honorable dismission.

Sec. 2. Every student before admission to the Seminary shall subscribe the following engagement, in a book kept for that purpose, namely: "I do solemnly promise that I will diligently and faithfully attend on all the instructions and exercises of this Seminary, observe its rules of conduct relating to students, and obey the lawful requisitions and respect the admonitions of the professors and of the Board of Directors while I shall continue a student of the institution."

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Sec. 2. The Board of Trustees, which shall appoint its own president, secretary and treasurer, shall have the custody of all the funds and property of the Seminary, with power to invest, manage, buy, sell and otherwise dispose of the same for the use of the Seminary, in any manner not inconsistent

with this constitution, and subject in all things to the instructions of the Board of Directors.

Sec. 3. The Board of Trustees shall appoint a treasurer, who shall hold his office during the pleasure of the Board, and whose duty it shall be, under the direction of the Board, to keep all books of account and to have the custody of all such books of account, securities and other papers and documents relating to the finances, and of all funds and other property except the Seminary buildings, the grounds connected therewith and the library, and to present to the Board annually, and oftener when required, a clear and full report of the whole state of the finances, and of the transactions of the current year; and he shall be the keeper of the seal, and when required shall execute to the Board a bond in such penal sum and with such securities as they shall prescribe, for the faithful discharge of his duties.

Sec. 4. The Board of Trustees shall make to the Board of Directors at the annual meeting, and at other times when required, a clear and full report of the whole state of the finances, and of the transactions of the current year, or any part thereof, which report shall be transmitted by the Board of Directors to the General Assembly.

Article IX.

Constitution, How Amended.

This constitution may be altered or amended by a vote of three-fourths of the directors present and voting at a regular annual meeting of the Board, such alteration or amendment to take effect and be in force only when the same shall be approved by the General Assembly.

Directors Heretofore Appointed.

Resolved, That directors heretofore appointed, whose terms of service have not expired, shall serve until the end thereof, and until their successors are elected and qualified, and directors appointed by the present General Assembly shall serve as if elected and appointed by the Board of Directors.

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